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COMMUNICATIONS.

For the Churchman.

SOUTHEY.

> As a writer he has uniformly made his talents subservient to the best interests of humanity, of public virtue, and domestic piety; his cause has ever been the cause of pure religion and of liberty, of national independence, and of national illumination.
>
> COLERIDGE.

The discriminating and affectionate eulogium uttered by Coleridge, in his "*Biographia Literaria*," upon the character and writings of Southey, has lost none of its original truth or pervading cogency to this hour, although a period of more than twenty-five years has intervened since it was first publicly delivered. Nay, its verity has rather been most signally confirmed by the impartial voice of his contemporaries.

D'Israeli, in dedicating his work on "The Literary Character; or History of Men of Genius," to this eminent author, thus records his candid sentiments: "I am addressing him, whose earliest effusions attracted my regard, near half a century past; and during that awful interval of time, for fifty years is a trial of life of whatever may be good in us, you have multiplied your talents, and never lost a virtue."

The corroborating testimonials of regard and affection for the departed poet and historian, might easily be introduced here to an indefinite extent: but this impromptu fragment is not intended to exhibit a summary of them; a biographical sketch; or an analysis of the public mind with regard to its final decision, or present speculations, touching the lofty intellect of this honored student, and liberal man of letters. The remarkable suspension of the intellectual faculties, and finally, the tranquil departure of one, distinguished so long for rare comprehensiveness of mind, and ability to impart the same to others; naturally suggests many interesting topics for reflection. And there is something profitable and instructive in the subject: nothing at variance with the dignity of human nature; but on the contrary, much to cheer the Christian and the philanthropist. The bitter pains of eternal death, are in no wise associated with our thoughts of virtue and religion. We ejaculate our solemn Vale! with reluctance and regret; but, with no desponding emphasis attached to it: for consolation is imparted sometimes, even in breathing forth that most melancholy of all words. Beside, our hopes and aspirations prepare us, at sacred intervals, to retain happy views of a better land, where pain and sorrow are unknown, and where the weary are at rest. The generous friend, the accomplished scholar and writer, now rests from his labors:—he has finished his earthly pilgrimage, but his memory is treasured up in many, many hearts.

Southey exercised the noble gift of intellect to noble ends:—the welfare, enlightenment, and melioration of his species. And with striking fidelity did he keep this great object in view throughout a career, noted for its generous impulses, and distinguished for being illustrative of a true man—a man true to his Maker and his kind.

The legacy of mind which a man like Southey bequeaths to the world at large, is of inestimable value; and even at the present moment is well known to be of extraordinary range and amplitude: so much so, indeed, as to excite our wonder at the versatility of his genius, and the extent of his accomplishments. There is one of his works, however, comparatively little known or read in America. I allude to his "Colloquies on the Progress and Prospects of Society." Southey has embodied many of his favorite theories in the form of dialogues held with the shade of Sir Thomas More—of distinguished memory—and thus given vent to some of the most elevating sentiments connected with life, death, religion, and ethics.

And now, that he himself has passed into the land of shadows, we read, and seem to commune likewise, with his disenthralled spirit. He has expatiated most fervently upon themes interwoven with the prospects of society in idiomatic English—unsurpassed for correctness and beauty of style, by any other writer of the nineteenth century. The following eloquent passage, which commences my extracts from the above named work, seems peculiarly apposite at the present moment. For, as before remarked, the author himself has entered into that mysterious state which had constantly elicited his reverential aspirations, and awakened his holiest meditations for a series of years. His thoughts were perpetually dwelling upon another and a better world than this, but always illuminated and soothed by the golden effulgence of Christianity.

D.

EXTRACTS FROM SOUTHEY'S COLLOQUIES ON THE PROGRESS AND PROSPECTS OF SOCIETY.

Communion with Spirits.

Visible the Creator is to those who have eyes, and can see. He whose faith is what it ought to be, hath heaven within him and about him; and why should he be impatient for the society of angels, who knows that the longest life must soon appear like a tale that is told, and that before the passing hour is at an end, he may be in Paradise? A direct communion with higher intelligences would unfit men for the cares and ordinary business of their earthly state.

Decay of the Feudal System.

The process of converting slaves and villeins into servants and free peasantry had ended; that of raising a manufacturing populace and converting peasantry into poor was but begun; and it proceeded slowly for a full hundred years.

Children.

God and good angels bless them, said Sir Thomas. Of all sights which can soften and humanize the heart of man, there is none that ought so surely to reach it, as that of innocent children enjoying the happiness which is their proper and natural portion.

Manufacturing System.

They are indeed miserable politicians who mistake wealth for welfare in their estimate of national prosperity; and none have committed this great error more egregiously than some of those who have been called statesmen by the courtesy of England. Yet the manufacturing system is a necessary stage in the progress of society.

Happiness.

Mere transient enjoyment is not to be taken into the account of happiness for an intellectual and immortal being. That man alone can be called happy who is at peace with his own heart and with his Maker.

* * * * * * * * * * *

Have you not just acknowledged that, in the circle of your own immediate friends, the best men are the happiest?

Montesinos—It is strictly and righteously so.

Sir Thomas More.—And it is strictly and righteously otherwise with those whose desires are inordinate; or who, following the pursuit of wealth or power, devote themselves to those objects with all their heart, and with all their soul, and with all their strength. Success brings with it no happiness to them; and age makes them feel the worthlessness of such pursuits as surely as it overtakes them.

A Wise and Good Man.

The object of a good and wise man in this transitory state of existence should be, to fit himself for a better, by controlling the unworthy propensities of his nature, and improving all its better aspirations; . . to do his duty first to his family, then to his neighbors, lastly to his country and his kind; to promote the welfare and happiness of those who are in any degree dependent upon him, or whom he has the means of assisting, and never wantonly to injure the meanest thing that lives; to encourage, as far as he may have the power, whatever is useful and ornamental in society, whatever tends to refine and elevate humanity; to store his mind with such knowledge as it is fitted to receive, and he is able to attain; and so to employ the talents committed to his charge, that when the account is required, he may hope to have his stewardship approved. It should not seem difficult to do this: for nothing can be more evident than that men are and must be happy in proportion as their lives are conformed to such a scheme of divine philosophy. And yet, think you there are ten men in a generation who act thus?

No Good attained by Evil Means.

Never let man imagine that he can pursue a good end by evil means, without sinning against his own soul! Any other issue is doubtful; the evil effect upon himself is certain.

Fear of Death.

Surely to the sincere believer death would be an object of desire instead of dread, were it not for those ties, . . those heart-strings . . . by which we are attached to life. Nor indeed do I believe that it is natural to fear death, however generally it may be thought so. From my own feelings I have little right to judge; for, although habitually mindful that the hour cometh, and even now may be, it has never appeared actually near enough to make me duly apprehend its effect upon myself. But from what I have observed, and what I have heard those say whose professions lead them to the dying, I am induced to infer that the fear of death is not common, and that where it exists, it proceeds rather from a diseased or enfeebled mind, than from any principle in our nature. Certain it is, that among the poor, the approach of dissolution is usually regarded with a quiet and natural composure which it is consolatory to contemplate, and which is as far removed from the dead palsy of unbelief, as it is from the delirious raptures of fanaticism. Theirs is a true, unhesitating faith; and they are willing to lay down the burden of a weary life, in the sure and certain hope of a blessed immortality. Who indeed is there that would not gladly make the exchange, if he lived only for himself, and were to leave none who stood in need of him, no eyes to weep at his departure, no hearts to ache for his loss? The day of death, says the Preacher, is better than the day of one's birth, . . a sentence to which whoever has lived long, and may humbly hope that he has not lived ill, must heartily assent. The excellent Henry Scougal used to say that, abstracted from the will of God, mere curiosity would make him long for another world." How many of the ancients committed suicide from the mere weariness of life, a conviction of the vanity of human enjoyments, or to avoid the infirmities of old age! This, too, in utter uncertainty concerning a future state; not with the hope of change, for in their prospect there was no hope; but for the desire of death.

Opponents of the Church.

If we regard those whose hostility is open and avowed, we shall find three distinct parties, the Dissenters, the Roman Catholics, and the Unbelievers.

Kindred Spirits.

Next to the happiness of being re-united in that state to the objects of our love, must be the pleasure of seeking out the kindred spirits of other days, and conversing face to face with those whose actions we have admired, to whose lives and death we have been beholden, from whose works we have derived instruction, or whose examples we have endeavored to follow.

Religious Instruction.

As there is no error more prevalent, so is there none more dangerous, than the doctrine which is so sedulously inculcated, that the state ought not to concern itself with the religion of the subjects, . . whereas religion is the only foundation of society, and governments which have not this basis are built upon sand.

Most persons can discover religious madness, and are, generally, too ready to suspect it; but few are aware that political insanity is in these days even more common and more contagious.

Sir Thomas More.—From which have you most to apprehend? . . for both diseases are rife among you at this time!

Montesinos.—I think, from the political plague. America is in more danger from religious fanaticism. The government there not thinking it necessary to provide religious instruction for the people in any of the new states, the prevalence of superstition, and that, perhaps, in some wild and terrible shape, may be looked for as one likely consequence of this great and portentous omission. An Old Man of the Mountain might find dupes and followers as readily as All-friend Jemima; and the next Aaron Burr who seeks to carve a kingdom for himself out of the overgrown territories of the Union, may discover that fanaticism is the most effective weapon with which ambition can arm itself;—that the way for both is prepared by that immorality which the want of religion naturally and necessarily induces, and that Camp Meetings may be very well directed to forward the designs of a Military Prophet. Were there another Mahommed to arise, there is no part of the world where he would find more scope, or fairer opportunity, than in that part of the Anglo-American union into which the elder states continually discharge the restless part of their population, leaving Laws and Gospel to overtake it if they can, for in the march of modern colonization both are left behind.

Religious Education.

Sir Thomas More.—Religious education, you say, is neglected. Where does that sin of omission rest, . . with the people, or with the clergy? Is it a defect in the institutions, or a fault in the customs of the country?

Montesinos.—All have their share in it, ill customs, defective institutions, . . the clergy, who neglect their duty in this particular, . . and the parents, who have left undone what it is in their power to do. To them, however, the least part of the omission is imputable; few mothers failing to instruct their children as far as their own capabilities of instructing extend. But it is one of the evils of our schools, public and private, that the habits of devotion which a boy learns at his mother's knees are broken there, and the seeds of early piety destroyed.

Prayer.

To keep up so much of the practice of piety, as is essential for the life and reality of religion, there must be social worship and solitary prayer.

Religion.

Religion is too natural a feeling, too essential to the being, too necessary for the heart of man, for its general influence to be suspended, or even endangered by such means, so long as it shall be seen and known to exist in any part of the community as a living and actuating principle. And this it will ever be in countries where it has once been firmly established, in however corrupt a form. Opinions may be changed, belief may be shaken, institutions modified or subverted, a false system may even prevail over the true; but while men are subject to disease, infirmity, and affliction, and death, the good never will exist without the hopes of religion, the wicked never without its fears. The vulgar retailers of infidelity can never shake this foundation.

English Clergy.

His profession imposes upon him just so much restraint as is salutary for his moral and intellectual nature, nothing more; nothing against which the heart rises, or the understanding revolts. The discharge of his functions tends to strengthen, to stablish, and to quicken his belief, not to shake, or torpify it. The service which he is called upon to perform deals not in legends which, beyond all possibility of dissembling to himself the conviction, he feels and knows to be absurd and false. Instead of these, he delivers in our fine liturgy the doctrines of Christianity pure and undefiled; its proofs are before him in the Bible, opening more and more upon the willing mind, the more it is perused; it is a regular part of his office to enforce its precepts, and in so doing he cannot but become sensible of their unspeakable importance. He is not requested to act in any thing which he suspects or knows to be a juggle, such as the exhibition of relics, the worship of wonder-working images, and the performance of miracles. He is not exposed to the pollutions of the confessional. His professional library is neither filled with extravagant and impious fictions, which he is required to believe, and in the service of the Church must deliver to the people for undoubted and sacred truths; nor of books of casuistry, which sophisticate the understanding and defile the heart; nor of rhapsodies of idolatrous and carnal devotion; instead of these, he has the works of our English divines, who, with erudition and philosophy, and eloquence, which have not been, and cannot be, surpassed, vindicate the authority of Scripture, expound its truths, and apply its all-important doctrines. All circumstances thus contribute to render him a sincere and faithful minister, even though his first profession should have been merely formal. Once embarked, he is borne along upon the main stream of belief; there are neither rocks, shoals, nor rapids in his course, no side eddies which may hurry him back, no whirlpools wherein he may be absorbed and lost.

Universities.

Wherever there is a Cathedral, there would be a *Religio Loci*, into which the University would enter.

Montesinos.—There are many places in the North where such a feeling might be revived, though that one to which your thoughts and mine would instantly recur, that which was the earliest seat of learning in this kingdom, is desecrated beyond all possibility of purification. It has become a place of colliers and keelmen; and if in national gratitude a monument were to be erected, as it ought to be, in honor of the Venerable Bede, a spot whereon it might decently be set up could not now be found at Jarrow, where his happy and holy life was passed.

Sir Thomas More.—Durham, where his dust is deposited, would be in all respects an appropriate place, and not the worse for having been the See of Cuthbert Tonstal.

Montesinos.—There are great and good names connected with Durham, both of earlier and later date.

Elevation of Character.

Whatever tends to withdraw men from the always too powerful influence of the present, and to connect them with other times past or to come, . . whatever may lead them to extend their views out of their own generation, forward or in retrospect, . . whatever gives them a more diffused benevolence, a more extended range for their gratitude or their desires, individuals, if they are sensible of their own highest interest, would cherish in their own hearts, and governments would do every thing to encourage in the people. They who care nothing for their ancestors, will care little for their posterity,—indeed, little for any thing except themselves.

Mountain Scenery.

They who have acquired in these countries a love of natural scenery, carry with them in that love a perpetual source of enjoyment; resembling in this respect the artist, who, in whatever scenes he may be placed, is never at a loss for something from which his pencil may draw forth a beauty, which uncultivated eyes would fail to discover in the object itself. In every country, however poor, there is something of "free nature's grace;" . . wherever there is wood and water, wherever there are green fields, . . wherever there is an open sky, the feeling which has been called forth, or fostered among the mountains, may be sustained. It is one of our most abiding as well as of our purest enjoyments, . . a sentiment which seems at once to humble and exalt us, which from natural emotion leads us to devotional thoughts and religious aspirations, grows therefore with our growth, and strengthens when our strength is failing us.

Cromwell.

Cromwell had this feeling. (Melancholy reflection.) "I can say in the presence of God," said he in one of his speeches, "in comparison of whom we are but like poor creeping ants upon the earth, I would have been glad to have lived under my wood side, to have kept a flock of sheep, rather than have undertook such a government as this is!" I do not doubt that Oliver Cromwell often felt as he then expressed himself, and that the tears, which accompanied the expression, came from a deeper source than hypocrisy can reach.

Forsaken Mansions.

There is something less melancholy in a ruined mansion, than in one which, being deserted as a residence, and not condemned to dilapidation, is just preserved from decay; where the housekeeper has to see that light and air may enter the forsaken apartments, and to keep them in such a state, swept and garnished, as might invite thither the ghosts of their old possessors, . . if ghosts were as unhappy as Homer represents them, or if they were doomed to do penance in what had been the scenes of their prosperity and pride.

Portuguese Nobility.

I have heard, however, of a Knight of Malta, (remembered at Lisbon in my youth,) who used to say in his English, "I *tank* my God dat I never in all my life read a book dat was *ticker* dan my *tum*."

(*To be contnued.*)

For the Churchman.

MISSIONS.

NO. VI.

Present missionary operations unscriptural and unprimitive.

The term unscriptural, which I have chosen in the heading of this article, I do not use in any harsh sense. I do not mean that the present missionary operations, which have been so long pursued, and which have received the countenance of so many holy and learned men, were founded and are carried on from motives which are not scriptural. In all the articles which I have written, and in all that I intend to write, I hope to leave untouched the motives of men. Indeed, it is impossible for me to question their purity in the department of missions. I have been accustomed heretofore, and am now no less inclined, to look upon our missionaries, and upon all true lovers of the cause, with deep reverence and respect. Among them are to be found characters unimpeachably noble and holy; hearts moulded after the beauty of holiness; minds stored with rich and varied knowledge; and judgments strengthened and refined by wide experience. With men and motives I have nothing to do. My inquiry is concerning plans, and with an honest declaration of opinions the best and noblest cannot be displeased.

I shall therefore proceed with my subject; and my first proposition is, that our present plans are unscriptural because they are not found in Scripture, and others are.

It is not necessary for me to enter into the proof of this assertion. It is evident to every one who reads. Either in the command of our Saviour, or in the practice of the apostles, where do we find aught of book distribution, or of schools of learning? Our Saviour says nothing to his apostles upon that subject; and they went forth not as teachers of knowledge, but as preachers of the truth.

The changes which have occurred in the human race during the lapse of eighteen centuries, the improvement in learning, and the increased facilities for its diffusion, may appear so to have altered the condition of things, that a plan for missionary operations, although not found in the Bible, might still be judicious and right. I suppose that it is impossible to sustain the opinion that all Scripture institutions are forever unchangeable. It is possible to conceive that God may so order his Providence as to clash, at least temporarily, with the carrying out of his institutions. Still, in cases of this kind, nothing will excuse a departure, except the most dire and positive necessity. If there is such a necessity in the case before us, it is yet to be shown. I am not aware that it has ever been attempted to be shown, nor do I see how any one can succeed in such an attempt.

At least the present plans are not found in Scripture; and our Saviour, when he sent forth his disciples to preach to and make disciples of all nations, instituted another.

Although the two plans differ in appearance, are they not identical in design? In the great design, the conversion of the world, they are surely identical; but in the means by which they expect to effect their object, they are entirely unlike. The modern plan is to diffuse information; and how poorly they have succeeded, preceding articles sufficiently show. The Scripture plan is to carry the Gospel at once. The modern plan is to prepare a way for the Gospel by instruction. The Scripture plan is to push it unaided into the very centre of heathenism and all false religions. The modern plan trusts the cause chiefly to the instruction of children. The Scripture plan urges it upon the attention of the whole nation. The modern plan is to make school teachars and catechists of native converts. The Scripture plan is to make ministers of them, and to send them forth to preach and baptize. The modern plan is to leave the Church at home, and send abroad some of the inferior clergy, laymen, and women, to endeavor to reclaim from barbarism as many as they can influence, and then to offer them religion. The Scripure plan is to send the heads of the Church, with a commission to make disciples of all, to preach, baptize and ordain; it trusts not to the hopeless expectation of civilizing before converting, of instructing before disciplining, but it sends the Church to the people as they are, and establishes it upon the nation as it is; trusting to the ennobling influences of religion to work out in due time civilization and learning.

Our present plan is not only not to be found in Scripture, but it would seem that another, directly the opposite, is found there. Is it impossible to pursue the Scripture plan? Has God so ordered his Providence that our duty calls us into a different course of effort? These questions will be answered in other articles!

We at least see a complete plan laid down in the Bible. All human efforts are nothing. We hope to be successful only by divine assistance. Divine assistance is promised in Scripture, to those who faithfully perform the divine will. To whom are the promises of success given, in the prosecution of the grand work of the Church in evangelizing the world? Not to those who pursue the modern plan, for Scripture does not mention them. To whom then, but to those who pursue the course that is laid down? "Lo! I am with you always, even to the end of the world!" Is this said by him to whom "all power is given in heaven and earth," to those who establish schools and distribute books? No! to those who "make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe these things whatsoever" Christ has commanded them! These last are the only ones to whom the full promises of Scripture are applicable. They alone can labor with the full assurance of faith. They alone can expect to be sustained in their endeavors by the blessing of Almighty God. They alone will finally be successful.

Again; in all our labors the Bible teaches us to walk by faith. It designs that we should feel continually our dependance upon the Supreme Being, and although it allows us to use prudence and discretion, yet it condemns their use when they lead us into paths of mere human foresight. Especially does it condemn their use when they arrange for us a plan, which is another—in fact a design—than one divinely appointed. Is the present missionary plan founded in faith? I do not ask whether the missionaries themselves and the lovers of their cause, are laboring with a full trust in God. Their personal faith is unquestioned. The question is upon the plan, abstractly considered. Do we not argue upon the schools like men of the world, and say that by the instruction of children we hope to influence them with a desire for learning, and an inquiring disposition which will lead them to the adoption of religious sentiments; and then through them we hope to affect their countrymen; they themselves becoming teachers of teachers, and thus on to more, until schools and religion are everywhere diffused? Is not this the design? Does it savor most of human reason or religious faith?

To what department of philosophy the present plan for *book distribution* belongs, I am unable to determine; and as for Scripture I find no promises connected with it there. I think he would do the world a service who would defend this popular plan like a philosopher and a Christian. Like a philosopher, not with vague declamation, and inapt examples, but upon the principles of human influence considered with reference to local circumstances. Like a Christian, not with prejudice and unintelligent enthusiasm, but with a scriptural faith, and righteous scrutiny.

Another reason why the present missionary operations appear unscriptural, is because their results, when compared with the labor which has been bestowed, are not such as we are taught to expect. The works of the Lord are performed, as the Bible teaches us, "not by might, nor by power, (that is, human might and power,) but by my Spirit, saith the Lord of Hosts." In all success, "he that glorieth, let him glory in the Lord." "And base things of the world, and things which are despised, hath God chosen, yea, and things which are not to bring to nought things which are." Compare these texts, which are fit examples of the view of human means taken by the Scripture, with the efforts and results of modern missions. Is it not by might and by power that they are sustained? Is their working like the working of the Spirit of God? Do we progress more rapidly in the diffusion of the truth than we should if we had a false religion to promulgate, which depended upon our might and power for success? Are the thousands of valuable lives which have been spent in foreign regions, and the millions of money which have been spent, and the almost infinite number of prayers which have been offered; are all these "the things which are not?" And is the half million of converts in fifty years contrasted with the one hundred and seventy millions of heathen increase, "the bringing to nought the things which are?"

If the hints contained in this article, succeed in exciting among reflecting minds a course of thought, which shall lead them to the conviction, that our present missionary plans are not found in Scripture; that one entirely different from them is found there; that our present plan is designed to prepare a way for the Gospel, while the Scripture teaches us that the Gospel should be its own pioneer; that the promises given to faithful labor belong to a plan different from the present; that human reason rather than simple faith is their foundation; and that the results are vastly less than those promised to the Church, if she does her duty; if all these considerations, or even a part of them, appear true, upon reflection, I think the evidence is strong, that our present missionary operations are unscriptural.

That they are unprimitive, I will not waste time in proving. I will venture the assertion, without fear of opposition, that such plans as we are pursuing are no where to be found in primitive ecclesiastical history. The apostles pursued one of an entirely different character, and the early Church followed the apostles. They went forth preaching, converting, baptizing, and ordaining. Wherever they came they established, not native schools, but native Churches. The early Church, when she sent forth her religion, sent it forth complete, joined with that divine institution with which it was promulgated. She kept the Gospel where the Saviour placed it, in herself, and dared not to break that union which God had made between them. Wherever her missionaries went, success attended them; and such success, that they were compelled to cry, "He that glorieth, let him glory in the Lord." The primitive and scriptural missionary plans were the same. Ours are different from them. Are not then our present missionary operations unscriptural and unprimitive?

F.

For the Churchman.

THE GREGORIAN CHANTS AND ILLUSTRATED PRAYER-BOOK.

Mr. Editor,—Two communications recently presented in the columns of the Churchman, bear to each other an affinity which seems to justify their examination as different developments of the same principle. One pronounces it fanatical—an evidence of corrupt taste—to chant the more solemn petitions of the Church service; the other deprecates the introduction of illustrated Prayer-books, and assumes the condemnation of pictures as aids to devotion, or ornaments in churches. The grounds of these objections I am unable to discover from a perusal of the articles in question, but am willing to suppose them based upon reasons which the writers thought it unnecessary to declare; and, therefore, replying only to such remarks as seem to develop the nature of their disapprobation, I beg leave to state some reflections which have led me to differ from their judgment.

Rhetorical writers, in treating of the harmony of languages, declare, what I suppose few will be found to question, that there is no passion or emotion of the soul, whether gay, or beautiful, or grave, which may not be excited by musical sounds; and in the holy Scriptures we discover frequent examples of this, in that solemn measure so feelingly expressive of its awful import.—That this is fact as well as theory, the whole world attests; and it is not too much to say, that sounds are capable of *expressing* those devotional feelings which they are so eminently calculated to excite. Words are but sounds arbitrarily chosen to express our thoughts or feelings; and though music is not adequate to the purposes of language, it performs a similar office in a less perfect manner. And to say that it is not lawful or even commendable to make both these gifts of God conspire to his service, seems to me little short of irreverence to Him who has so created us, that they express our thoughts, and move the soul to worship. It is somewhat singular, that the people who would narrow the use of music in the worship of God, are those who most affect the singing of metrical psalms and hymns, where, from the nature of verse, the sense is more or less obscured to perfect the measure, and the effect principally depends upon the sentiment of the air employed. It would thus seem to me that the charge of fanaticism can scarcely be alleged against those who would employ appropriate music in the most solemn worship of the sanctuary. And as for the taste evinced therein, I take it for granted that all God's gifts to us are as things to the one harmonious instrument of creation, fitted to sound his praises in perfect unison. Therefore, I cannot for a moment admit that *taste* can condemn what contrivance so plainly proves to be his design. In support of my doubts concerning the authority of your correspondent's taste, I would call to his attention the fact, that one of the psalms (*Jubilate Deo*) which he would cause to be read, was, in the Jewish church, sung at the time of the oblation of the peace offering, as the priest was entering the temple.

The idea that *seems* to form the ground of objection to the more general use of music in the worship of God, is, that it is exclusively adapted to the expression of exultation and praise. But I am not disposed to believe that such is the fact, because it is more generally employed for that purpose, since this is what we should expect, knowing that solemn influences are not those most sought for by the world. Men choose rather to laugh than weep;—to sing joyful songs than deprecate the wrath of God. But it is urged that to adapt music to the most solemn *petitions*, requires a degree of attention to the performance, inconsistent with fervent devotion. This can only apply to incompetent performances; and whoever has listened to the discordant strains of untutored voices, in metrical psalms, will admit that it weighs with equal force against the use of songs in *praise*. It does not follow that music is unsuited to the expression of prayers for mercy, because people, neglecting to cultivate their powers, cannot sing, any more than that language is inadequate to this purpose, because many persons are dumb. It is an old Catholic as well Protestant opinion, that language must be understood before it can be the vehicle for acceptable prayer or praise; and that this applies also to music, we are all willing to admit. Yet music possesses some of the advantages of a universal language; for while not every one can can speak its words, its sentiment is intelligible to all. And when the sense of words is united with the pathos of musical sound, surely we have every external aid towards worshipping with the heart and with the understanding also.

Nor can I see much force in the objection to illustrated Prayer-books, or even to the use of pictures in the adornment of churches; provided they be of proper character and excellence for so holy a use. "But," says the friend of your correspondent, "if called upon to offer up a prayer for a sick or dying friend, will you do it with more fervor if you have before you a representation of a fellow mortal *in extremis?*" Do not deem me fanatical if I answer, yes! for when I pray for the sick or the dying, I always picture to myself the bed of suffering—the pains and sorrows of the afflicted, and am moved by the contemplation of these things, to pray more fervently, that the Father of mercies will "look down from heaven, visit and relieve his sick servant." And for one who was about to give his approval, it strikes me as a strange defence to say—"Surely those who go to Church to worship God in sincerity and truth, will not find themselves influenced by them." But his friend denies it; and because he rightly denies it—because those very persons who go to church to worship in sincerity and truth *are, and will be influenced* by them, do I approve their use. To suppose that such worshippers will be influenced to criticise, makes a somewhat anomalous picture of the *devout* worshipper; and for one, I am rather disposed to believe, that he will be moved to feel that devotional fervor which the artist by his pencil, the singer by strains of heavenly melody, and the preacher by the exercise of his office, all labor to produce.

And "why have the heads of the Church declined adorning the walls" of her edifices "with splendid paintings? Not because they cannot afford it;" no, nor for the reason assigned by your correspondent, but because, forsooth, some friend will exclaim *Popery!* And thus, must an art ranking among the most exalted gifts bestowed upon our race, uncensured by the Word of God, uncondemned by the Church, but sanctioned by both reason and piety, be excluded from contributing to the worship of God our Saviour, because men are found who must needs cry Popery! The remark, that pictures are the books of the unlettered, has been often sneered at, but never answered; and as long as Churchmen denounce the use of the fine arts, in the worship of God, as Popish, so long will papists endeavour to fight their battle upon grounds which insure success; leaving undisturbed the fallacies of their faith, and ready to risk all upon the issue of a contest between a few straggling truths and unfounded prejudice.

It is related in the Life of Sir Joshua Reynolds, that when he, with West and other members of the Royal Academy, volunteered to decorate St. Paul's, Bishop Newton, then Dean of St. Paul's, warmly espoused the plan; but Dr. Terrick, the bishop of London, refused his consent to the introduction of "Popery within the walls of the Metropolitan Church." Yet in England, as in our own country, you may see the marble effigy of some distinguished patriot or statesman adorning the sacred niches of the temple forbidden to apostles and saints; and mural tablets with lying records, thrust, with holy horror, the pictured story of our Saviour's life on earth, beyond the consecrated walls. If it be true, as I make no doubt it is, that these things have been abused (as what connected with religious worship has not?) it seems to me the part of a good Christian to endeavor rather to rescue them from the profane uses to which they have been wickedly perverted, than to impute to God the creation of tastes and sensibilities, which can in nowise contribute to his glory, nor return to their common Author that meed of homage which is due from all his creatures.

There are those who seem to imagine spiritual religion to be inconsistent with many of God's gifts; but while such men may prefer a half creation, to the world as formed by infinite wisdom, I would rather acknowledge all to be *good* that comes from the hand of God, and gratefully say,

Benedicite omnia opera Domini.

P. S.

Easter-Week, 1843.

For the Churchman.

One great peculiarity of the age is its want of faith. This holds true both in matters of business and of religion. In the former, the want of mutual confidence is lamented by business men, and they ask for such measures as will restore confidence, although it must be admitted that the restlessness of the people and their fondness for novelty prevent their giving any remedial measures a fair trial. The evil is ascribed, by some, to the excessive confidence, and the consequently excessive credits of past years; by others, to tampering with a well regulated state of things. Whichsoever may be true, the case is not without its parallel as to both *causes*, and their *effects*, in matters of religion. The Church of Rome first tampered with the Truth. Adding to the Catholic Faith, she required and caused her members to receive and believe too much. The effect has been, that some dissentients from her *papal* creed receive *too little*; others, nothing. This is especially true of those apostolic doctrines, which now are to be traced *through* and *beyond* her modern, intervening errors, to their more ancient source.

Against these doctrines is it, and not against the Church of Rome *only*, that the noisy Protestant Leagues and the inconsistent Protestant Associations are really lifting their puny arms. These Leagues and Associations are composed of men who, for the most part, make much of their *experience* in their religious faith and practice; i. e., if their use of the term is rightly understood, they maintain that their system, practically received, will produce certain effects whereby individuals and the body which they compose may know that its reception has been more than theoretical. This is, at least, a fair and favorable explanation of a favorite term. Accordingly, they rely much on such passages as this: "If any man will do His will, he shall know of the doctrine, whether it be of God," and I, for one, would not have it stricken out of the Gospel. If, then, they are anxious to *know* "the Truth as it is in Jesus," why not spend the time they waste in doing nothing to any good purpose, in an effort to try and know *all* its points, instead of imitating noisy politicians in unmeaning strifes, as if to carry out the measures of a cabal? If nothing more, they would *know* that "the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality."[*] This would agree with their professed principle, and be more reasonable; for, want of faith prides itself on its reasonableness. So be it. But, let this too be remembered: "Reason," says Bishop Horne, "was made to learn, not to teach. What the eye is to the body, reason or understanding is to the soul; as, saith the apostle, Eph. i. 18, 'having the eyes of your understanding enlightened.' The eye is framed in such a manner as to be capable of seeing; reason—as to be capable of knowing. But the eye, though ever so good, cannot see without light; reason, though ever so perfect, cannot know without instruction."[†] They then who are reasonable will receive instruction. If now they ask, whence is it to be derived? This is the only reasonable answer: From Scripture, interpreted by the consentient traditions or teaching of the primitive Church Catholic. Of course, here is an answer to be exclaimed against. The fact is, our sister of Rome has behaved badly, and somewhat disgraced the family, and so, some of us are ashamed of the family, its name, and its tenets. A Catholic Church is abominable, and tradition is worse! After all, statesmen, in giving the original sense of the American Constitution, appeal to the political traditions handed down from Washington and the sages of the Revolution in their writings, and nobody is alarmed, while *they* are commended for their mode of interpretation. Reverently be it spoken, the Gospel is the Christian's constitution and charter, and never to be changed by man in its letter or spirit. Christ gave it to the Church—"the pillar and ground of the truth," "the witness and keeper of Holy Writ"—through the medium of divinely inspired men. The apostles thus taught, with their associates, imparted it to their converts, and established it among them. What became of their instructions, which with the exception of an occasional Epistle, were all that Christians for a long interval could receive previous to the completion of the canon? Were they lost or set aside on its completion? Indeed, were any of the Epistles sent to teach for the first time, "the principles of the doctrine of Christ;" *or*, to exhort *Christians* to "go on unto perfection," to admonish and warn? Does any one Epistle contain the *whole* Gospel? On this supposition, what kind of Christians would St. James's "Epistle of straw," as Luther called it, have formed? In a word, do not the Epistles recognize an existing state of things; a system of doctrine and practice already known when written, by those to whom they were sent? It was thus that their authenticity and genuineness were first proved, and on the strength of this proof are they now received.

After a comparison of notes, says Jones of Nayland, made by the Eastern and Western Churches, the Apocalypse and the Epistle to the Hebrews were admitted into the canon. But if the several portions of the New Testament were themselves tried by the principles and practices then existing and well known, it is absurd to suppose, or to talk and act, as if we supposed that this touchstone and rule, then and there *ceased* to exist, and immediately vanished from the memory and the writings of the then Christian world. We know it was not so, and they who call this "Popery," are the first to call in the aid of this Popery when it suits their purpose, as we shall see. Why then will they not listen in all religious matters to the apostles taught of heaven; to the Primitive Church taught by the same apostles, their associates and followers, in such wise that it could not err? If this is not reasonable, I know not *what* is.

But let us see how they themselves act on the principle here recommended, but which they profess to reject. That of St. James the elder excepted, have we any account of the deaths of the apostles, or of the manner thereof, in the New Testament? St. Paul, in his second Epistle to Timothy, seems to have looked forward to a violent death. St. Peter's death is as generally foretold by our Saviour; and as to St. John, we read that there was a saying that he should not die at all. Yet it is reported and believed that St. Paul was beheaded, and St. Peter crucified, at Rome; and that St. John lived to a good old age, and died peaceably at Ephesus. But these traditions do not say any thing in favor of the Apostolic succession, so *they* may be received. Mosheim says,[‡] "I would not reject *all* that is clearly attested by Origen, Eusebius, Gregory Nazianzen, Paulinus, Jerome, Socrates, and some more ancient writers quoted by Eusebius." Not *all*; *only* so much as did not suit his purpose. When the Fathers can be thrown at an Anabaptist, they are lugged in "head and shoulders;" but when these same Fathers bear witness to the succession, or other Apostolical doctrines, they are "no authority." When these last are to be proved, opposers of them are very expert in finding out St. Clement's notice of the Phœnix, although his only object seems to have been to found on it an argument for the resurrection.[§] Ignorance of Natural History no more invalidates the substance of his testimony to matters of faith, than the disregard of modern discoveries in Natural Philosophy disproves the authenticity and inspiration of the Book of Joshua. So, again, the "authority" of the Fathers, en masse, is laughed at, because St. Augustine, in the fifth century, says some strange thing about the "peacock;" I forget what, and as I have not his works, I cannot refer to them for information on the important subject. But I suppose *all* of his "novelties" are not rejected, even though they lead to the worst features of Calvinism; nor his views of "original sin," which he maintained against the Pelagian heresy. The former, he confesses to be novelties; the doctrine of original sin was always held in the Church Catholic.

Now there seems to be design in all this inconsistency. It betrays an anxiety to have "truth on one's side" rather than to be on "the side of truth." Moreover, it proves that modern religionists do *not* make the Bible their only rule. Traditions old and new—the latter most frequently—early associations, family influences, and ten thousand other reasons of that kind, are the *rule* by which they interpret Scripture, while yet they think themselves taught from above. A case of this kind has just fallen under my notice, through the medium of a letter published by a female convert from "Sectarianism," i. e., from "the Dutch Church" to Anabaptism, of which her husband and his family are professors. In her letter to her parents, (to whom it is addressed,) she says, "she has only followed out the instructions she had received from them, about making the Bible her only guide." How was this advice followed? Wishing "to find unanswerable arguments in favor of Presbyterianism," she determined to become "thoroughly acquainted with the History of the Church from the Christian era until the present time." "Accordingly, she searched all Church History, &c. that she could lay hands upon," and this is "the testimony." She finds "the warmest Pædobaptists acknowledging that immersion only was practised before the days of Calvin. Still, not willing to be convinced, she searches farther, and finds nearly one hundred of the most celebrated, the most learned and candid Pædobaptist authors of the last two centuries acknowledging, that previous to the days of John Calvin, sprinkling was never heard of in the *Protestant Churches*." *So I should think.* She runs through all the Church History she can lay hands on; is shaken in her faith in Pædobaptism; in her previous researches into the "Holy Book," "had looked with a prejudiced eye, endeavoring to support her favorite theory;" prays God to "remove every idol from her heart," and learns that her idol is "sectarianism;" has made "the Bible her only guide," and "can ascribe the change to nothing else than the Spirit of God." With all she asks, "Are we at liberty to make the commands of God of none effect by our traditions?"!

The writer of this letter is evidently in earnest; anxious to know and do her duty. As for the letter itself, (which is handed about on board of steamboats, and elsewhere doubtless,) it is calculated by its earnestness to catch and deceive the ignorant, although it is, and presents, only a tissue of contradictions. In itself it is unimportant, but, it affords an illustration of the manner in which men are encouraged to deceive themselves into the belief that they are thus making the Bible their only rule. The idea is false from the beginning to the end of the chapter, not always in *intention*, but in *fact*. Some men find themselves in the midst of a fallacy without any fault of their own; others argue themselves into one; and then both believing it true, hunt up arguments to support it, in which *human* inspiration has as much to do as *divine*. I am far, however, from wishing to limit to the Apostles the promise of our Saviour, that the Holy Ghost should "guide them into all truth." Primarily it belongs to them; but there is a sense in which it is applicable to us. Them he guided by the inspiration of truth yet unknown, or known imperfectly; as he guides to the same truth already revealed and laid up for us in the Word of God, and shown forth by the Church Catholic. Herein, there is an entire resemblance;—in them and in us it was necessary that he should "cleanse the thoughts of the heart," that both they and we might become fit, and willing to receive and act upon the truth revealed. For this fitness and willingness it behooves all to pray, that the "evil heart of unbelief" may be removed. Then, let us do the will of God, and we shall know that the doctrine is of him.

Riverside, N. Y., 1843. G. H. T. E.

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[*] Without *wrangling*. Marginal reading.

[†] Jones of Nayland, vol. VI., Lond ed., Rivington, 1826, p. 89.

[‡] Quoted with approbation by Murdock, vol. I., Cent. I., § 6, p. 57, n. G.

[§] Ep. to the Cor., §§ 25, 26. Those who are not afraid to *look into* Tract XC., will find a pertinent remark on this matter. § 8, p. 55, Am. ed. Compare also § 11. Or if they like it better to get the principle from another source, they are referred to the Cambridge and Saybrook platforms. Boston, Marvin, 1829, note, p. 14. "Our fathers received the Westminster Confession of Faith—not agreeing to every sentence and word, but 'for *substance of doctrine*,' expressing their assent to it."

For the Churchman.

ARCHITECTURE.

Mr. Editor,—May I be permitted to add a few words to what I consider the very just remarks of "NEW YORK," on the Boston letter to Mr. Upjohn, and to enlarge a little more on some of the writer's positions than he has done? For a careful student of the middle ages, the Boston Critic certainly has made a most extraordinary "jumbling together of dates and things;" just as some of our wholesale expatiators on British worthies, talk of Hickes and Hoadly, Nelson and Newton, Sancroft and Scott, Thorndike and Toplady, Bramhall and Bickersteth, Bingham and Baptist Noel, all in a breath. "Fine words, marvellous fine words," one finds in his letter assuredly: and yet we are fain to say, as honest Hob Miller did *at* Piercie Shafton, and *to* Mrs. Elspeth; "brave words,—very brave words,—very exceeding pyet words; nevertheless, to speak my mind, a lippy of bran were worth a bushel o' them." Let us look closely at some of these "pyet words."

"The edifices of the *fourteenth* century, undisfigured as they are by the *heaviness* of the *earlier* periods," &c. What? Let us look here a little at dates and facts. The Early English Style began (I use the dates of the Cambridge Cambden Society) about 1189, and ended or passed into the Decorated at the very beginning of the fourteenth century. So it is evidently an earlier period than that century. And yet does the Boston Critic mean to speak of that style, with its deep cut and graceful mouldings, its bold and elegant ribs, its tall detached shafts, light lancet windows, and leafy bell-shaped capitals, as *heavy?* Salisbury Cathedral (with the exception only of the *spire*) was completed before 1260; Oxford Chapter House also, and the west front of Wells Cathedral, and the nave and transepts of Westminster Abbey, belong to this style: are they *heavy?* Are those beautiful capitals at York, those leafy corbels in Wells, and Merton Chapel, those graceful mouldings at Salisbury and St. Cross, those admired windows at Jesus' Chapel, Lincoln Cathedral, St. Giles', Oxford, and Warmington Church, all belonging to the thirteenth century, *heavy?* I could go on for pages; but still not sufficiently express my wonder at the arrogance which pronounces—most inconsistently, for the writer elsewhere calls Salisbury the "Parthenon" of England,—the periods preceding the fourteenth century, "heavy" and "disfigured." The Norman may perhaps be called so; but the Early English, the pride of our Anglican Church, and its unshared boast, never can be, by a right heart, or a true eye. I am not sure but this absurd assertion is to be attributed to the blunder which "NEW YORK" has so clearly pointed out, and which, to be sure, is sufficiently enormous: that, namely, of placing Salisbury Cathedral in the fourteenth century. Because, probably, the writer has confounded the edifice and the spire. The spire is indeed a work of the fourteenth century; but the cathedral was commenced in 1220 and consecrated in 1258; and so belongs entirely to his period of "heaviness and disfigurement!" So much for the student of the "transitions;" settling himself down very contentedly in his fourteenth century, moving Salisbury Cathedral into it, and turning away from the thirteenth century, with the explanation, "Pooh! heavy!" Tutwork and crockettings appear in his view to constitute lightness. No wonder he should esteem the severe simplicity of the Early English, "*heavy*."

Again; "The Augustan age began and ceased with them," &c. With whom? I am not quite certain how to answer this question; for one is surely bewildered here by the copia verborum, and jumbling of Salisbury, and Oxford, and York and Winchester, and Magdalen College with its "stately glories," and the "solemn cloisters of Ely," and the "dim religious sanctity of King's College Chapel," all together, with a most charming "annihilation of time and space." So that when all this magnificent hodge-podge is summed up in the words quoted above, we feel much disposed to say with Abbot Boniface, (to recur to our former comparison, which perversely clung to us while we read,) "St. Mary! preserve our wits!" However, one of two answers must undoubtedly be given to the question asked above. He either means that the "Augustan age" began and ended with Wykeham and Waynflete, or else he means that it began with Salisbury Cathedral, and ended with Magdalen Tower; for which, by the way, Wolsey has probably had more credit than he deserves. I presume, that the first of these answers is the one that the writer would give, but I will say a few words upon both of them.

Well,—Wykeham began his nave of Winchester after 1366, and Waynflete died in 1486. So if these are the limits of the Augustan age, then not only is the Early English excluded *in toto*, but the Decorated,—the very perfection of the pointed architecture,—is excluded also; and the very best and most glorious edifices in England: queenly Lincoln, the nave and choir of York, Exeter and Lichfield, to name no more, fall out of the Augustan age. That age, by this computation, only includes a portion of the Perpendicular Style; and that a step from the Decorated to the Debased. But I need not dwell on this position. "New York" has quite sufficiently exposed it.

Shall we take the other answer? Then the dates are these:—Salisbury was begun in 1220: Magdalen Tower in 1492. So by this calculation, the Augustan age will include the Early English, the Decorated, and the Perpendicular: three distinct developments.

"Who do you love best, dear,—Pa, or Ma, or sister?" says the fond parent.

"I love you all best," responds the innocent prattler. All Augustan, every one.

Now, Mr. Editor, I hold the two positions of the Boston Critic, which I have here briefly spoken of, to be sheer, unmitigated nonsense; and in all friendliness, would advise him to leave Britton and Pugin for the present, and study Bloxam's Catechism. This wholesale way of quoting edifices, is quite as intolerable as the same way of quoting authors; and the Sophomore who crowds together in his Augustan age, the "mighty Milton," and the "philosophic Wordsworth;" and the dilettanti who pushes into a juxta position, that neither time nor art admits, "the fretted vault of Salisbury,"—where fretted is not a peculiarly apt word,—and "the matchless nave of Winchester," both deserve to be sent to their *rudiments*.

NORTHERN NEW YORK.

For the Churchman.

THE SOUTH CAROLINA SERMON.

Mr. Editor,—Your correspondent N. H. has done me a favor at his own expense in the larger extracts which he has given from the Sermon at the opening of the South Carolina Convention. I think your intelligent readers will see that the passages on which I ventured to remark have none of their objectionableness removed by juxta-position with the context. The preacher evidently meant to make a strong demonstration against what ignorant vulgarity has nicknamed Puseyism; and like most preachers who have their minds set upon carrying a party-point, he has been led into egregious aberration from the preaching of the Gospel in its integrity and simplicity.

I used the term "infidel" not without reflection. It applies, however, to the *doctrine*, not, of course, to the *man*. I have not the pleasure of an acquaintance with him; but doubt not his personal claim to the respectability and excellence which your correspondent attributes to him. I think, however, that I may safely appeal to every observant and reflecting Christian for the truth of the position that there are many views intended and believed to be Christian, and many honestly meant modes of expressing and maintaining those views, which nevertheless are of a decidedly unchristian tendency—in plain but honest terms, *of an infidel character*. As such, for instance, I regard the various shades of doctrine, and modes of theological argument, which savor of Pelagianism, Socinianism and Rationalism. They are to be found among worthy and good men; but are not, on that account, less obnoxious to the charge of infidel tendency. And it is a grievous characteristic of the principles and spirit of much of the opposition that has manifested itself to the Oxford Tracts, that they are of like tendency. They encourage to departure from the simple teachings of Holy Writ. They hold up to ridicule the idea that there is to be human intervention between the sinner and his Saviour's mercy; without looking to the *fact* that God *has* appointed sacraments, prayer, and preaching, as this intervention. They strive to produce a *prima facie* prejudice against saying much of the Church; without seriously weighing the solemn truth, that from one end of the revelation of Jesus Christ to the other, the Church is represented as an *essential part* of the evangelical dispensation. They represent ordinances in the light cast upon them by their favorite theories; in disregard of the connection clearly established in Scripture between them and the grace of God which bringeth salvation through Jesus Christ. They present the new convert, just come out from his rebellion against God, and his devotion to the world, the flesh, and the devil, as seen by his Almighty Judge through a medium which puts him on an entire equality with the saint who has lived a long life of faith in the Son of God; without heed to what the Scriptures say of growing in grace and in favor with God. In forgetfulness of the mystery with which Christ Himself has invested His sacraments, they at least apparently justify an unbelieving rejection of mystery from religion. They will have much excitement and stir and labor for spreading the Gospel, without regard to the means divinely appointed for that end in the Church.

Now all this has undoubtedly an unchristian tendency. It is unfavorable to that child-like reliance on the word of God, which true faith dictates, and which *it* supersedes by establishing a human test of reasonableness and fitness.

An unfortunately strong affinity is discernible between this system and the Pelagian fallacy of human sufficiency. Every thing in religion is to be effected by machinery and agencies which derive their value from human skill and effort. "Prayers" and "sacraments," God's means of grace, are kept in the back ground, and human zeal, wisdom, and eloquence, *combined effort*, societies, committees, agencies, are to do the Gospel's work. The kingdom of Satan is to be overthrown by resolutions, addresses, and money-gathering. Indeed, we are not without melancholy evidence of the rationalistic tendency of this school, in seeing even pastoral public instruction of the flock lowered to the level of Lyceum and Athenæum Lectures, by being accompanied with little or no prayer, because otherwise they might be less popular, and thus limit the benign influence of their eloquence, learning, and logic.

Two errors connected with this *system* are perceptible in this Convention-Sermon, and have given rise to the expressions conveying the unchristian sentiments which I have noticed.

One is, that there is no preaching of the Gospel except in the preacher's individual comments on the sacred word, and the skill and labor of eloquence which he can bring to bear upon his addresses to his flock; in other words, that it is only in sermons, lectures, and exhortations, that the ministry is to fulfil the great and fundamental duty of preaching. Now I think that the good Christian and enlightened Churchman must readily see that this is not so. The most sacred and genuine species of preaching the Gospel, is the public solemn reading of those holy Scriptures which God has caused to be written for our learning. The next in value, and in claim to the Christian's confidence in its integrity and purity, is the *Church's ritual*—those views of doctrine and duty, that stirring up of holy affection, that solemn appeal to human responsibility, that serious call to devotion of soul and body, of heart and life, which the Church has received from saints of former ages, and invested with her sanction and adoption, and which, with pious care, she keeps and guards that they may be handed down as a rich blessing to those who come after.

And devout indeed should be our gratitude to God for the preaching which we thus have—for the glorious instrument thus put into our hands that our clergy may, by His blessing, "overturn error and sin," and "make impression upon the ranks of the enemy." I marvel that any man enlightened in the knowledge of the Gospel, and with a heart truly changed into its spirit, can fail to see and duly appreciate the immense value of the preaching of the Gospel thus provided by the Church, and the sacred duty of maintaining its first claims against all that heresy and schism may object, of presenting it to the world as a dearly cherished honor and privilege, and of jealously guarding it against whatever may detract from its efficiency.

I would have sermons, frequent, zealous, pointed, faithful, clear, eloquent if you please; but O! I would not, for a moment, so sink their true dignity and value, as to underrate for them the Church's solemn readings of the word of God, and her solemn provisions for duly ministering in His sacraments and worship. To these let her clergy give constant, faithful, *prominent* attention. Let it not be their fault if the provision made for them by the Church, whether in the frequency of their occurrence, the integrity of their prescribed form, or the fitting correctness and interest of the *mode of administration*, fail of extensive influence and blessed success in the great work of preaching the Gospel.

Another error into which this sermon has fallen is the very serious one of regarding the Church and the Gospel as distinct themes; whereas it is evident from Holy Scripture that they are *one*. The Gospel gives to the Church its life, and the Church is the Gospel's chosen mode of operation among men. It is essential, by divine appointment, to the Gospel's prospering in the work whereunto it is sent. The ministers of Christ "ARE SENT TO PREACH THE CHURCH;" and unless they do preach it, they do not preach "the whole Gospel, the glorious Gospel, the comfortable Gospel;" they preach "*a mutilated Gospel*." I see not how he who reads God's word that he may abide by its *whole counsel*, and he who would preach it so as not to incur the wo of adding to it or taking from it, can question this.

Are we pointed—yes our [illegible] thus point us—to the *Romish multiplying of prayers and sacraments*, with its thrusting out of sermons, and other uncatholic and unchristian accompaniments? As well might the friend of the due estimation and "administration of the sacraments and the prayers of the Church" point to the multiplied wickednesses and blasphemies of the fanaticism which is so often the result of an undue magnifying of sermons. He that is weak enough not to perceive at once the fallacy of this, I must be excused from troubling myself now to notice. The enlightened and correctly thinking Christian will not be thus drawn or driven into a light estimation of any of the means which God has graciously appointed for the preservation and spread of His Gospel, and for securing to men its renewing, sanctifying, and saving influences.

The view given above of the value of the Church's devotional and sacramental ritual, has regard mainly to its efficiency as an instrument in the preaching of the Gospel. One still more holy and important in the devout Christian's estimation, results from the character which God has impressed on "the sacraments and the prayers of the Church," as *means of grace*. They are to give life, energy, and efficiency to the preaching of the Gospel, and to speed it on its conquering way against the kingdom of sin, Satan, and death. The disparagement of them has a tendency to exalt the preaching of Paul and the watering of Apollos, above due regard for that *giving of increase* which comes from God, who hath, as means thereof, established those sacraments and prayers. It is a delightful thought that every time the Church seeks audience with the Deity, through her great Head and Intercessor, in her solemn ritual, true faith may hope for an influence drawn down from heaven, powerful for good, in every department of her legitimate peculiar work of spreading the Gospel, and promoting its reign in the hearts of men. And although results thus mercifully granted may not at once be obvious to human view, and thus give the kind of gratification to feeling and excitement to effort, with which *the spirit of the age* would reward man's confidence in his own *restless doings*; yet the pure faith of the Gospel has not its hope and trust thus weakened. The Church's frequent faithful prayers, accompanied with proper Christian effort, fix that hope and trust on sound, effective, permanent results, sure to come in God's good time, and which all the learning, eloquence, zeal, and fervor of mere sermons, lectures, and addresses, never can secure.

B. R. K.

THE CHURCHMAN.

SATURDAY, MAY 6, 1843.

REMOVAL.—The Office of THE CHURCHMAN is removed to No. 109 Nassau-street, up stairs, one door below its former location.

THE NEWTONIAN THEORY.

In looking over the little volume on "Credulity," which we noticed in our last, and which is from the pen of an excellent Presbyterian clergyman of Jamaica, L. I., we were struck by the following passage:—

"But the author of the Principia has lived—the great Sir Isaac—and such crudities as obtained prevalence, in the dark ages, are at an end." Would that it were so! Would that that mighty genius had been able to exorcise the evil spirit of imposture from the scientific world! But what shall we think when a new tournament in the domains of philosophy is heralded, and that by a legislator (Hon. Mr. Young of Vermont) of the American Congress, represented to be skilled in mathematical science, who promises to show that the Newtonian theory of gravitation is not true, and that "its adoption has reduced almost the whole science of astronomy to that of exploring for equations whereby to reconcile the eternal truths of nature, based upon immutable laws, with human error?" What pretended discoveries are about to be published to the world it is impossible to say; but if the principle of universal gravitation is to be the *point d'appui*, it is not difficult to predict the result. The proposal sounds very much like an attempt to revive the doctrines of the "*Principia of Moses*," and the "*Treatise of power, essential and mechanical*." The author of these works, the celebrated Hutchinson, undertook to confute Sir Isaac Newton's principles of gravity, attraction, infinite vacuity, and projection. And in the first named of these works, "*Moses's Principia*," he went so far as to undertake to prove that the Hebrew Scriptures, rightly translated and understood, comprise a perfect system of natural philosophy, which explains mechanical principles in a manner diametrically opposite to the Newtonian theory."

And having given a brief account of Mr. Hutchinson's system, the author adds:—

"Thus, to meet the incredulity of skeptics founded on an apparent want of philosophical exactness in the Bible, did Hutchinson, possessed of fine powers as he unquestionably was, become to the world an eminent example of a weak credulity."

We have made inquiries for the pamphlet of Mr. Young, but having been unable to procure it, we can express no opinion concerning it. We think it quite possible, however, that there has been more wit than reason in the ridicule which has been lavished on the honorable author; and certainly we are by no means prepared to admit, that either the vigorous-minded Hutchinson, or his more polished and disciplined followers, (among whom have been some of the soundest divines of our Church,) have given any proof of "a weak credulity," in rejecting the Newtonian theory of gravitation. For;

These divines have taken a distinction (and we presume that all genuine philosophers will acknowledge it to be a sound one) between the *laws* of celestial motion and its *causes*. To ascertain the laws of celestial motion, was the object of Sir Isaac Newton's philosophy; and the truth of these laws, to the discovery of which the great astronomer was led by a bold application of analogy, having been confirmed by observation and experiment, is placed beyond question. We are not aware that either Mr. Hutchinson or his followers, have ever attempted to dispute them.

Their objections, so far as we know, have been confined to the causes which Sir Isaac and his followers have assigned in explanation of the motions of the heavenly bodies; or, in brief, to what is commonly called the Newtonian theory of gravitation. And this surely is open ground in philosophy and theology. For the words "gravitation, attraction, infinite vacuity and projection," as applied to the motions of the heavenly bodies, are purely hypothetical; and it is quite competent to express the same phenomena by words of different import, and framed on a different hypothesis. The notion of "infinite vacuity," is sheer hypothesis; and one, we think, which a person who has read the correspondence between Clarke and Leibnitz, will be slow to adopt.—"Attraction," also, is a hypothetical term, for which the "repulsion" of Boscovich, or the "pressure" of Hutchinson, may be substituted, without at all questioning the facts which it would express. "Gravitation" and "projection," both express certain powers of motion on this earth; but that these same powers exist in the heavenly bodies, is again sheer hypothesis; the assumption of which, was necessary to Sir Isaac Newton, for the application of his geometrical calculations, but the truth or falsity of which does not in the least degree affect the scientific results which the hypothesis itself was instrumental in obtaining.

While, therefore, the splendid discoveries of Sir Isaac Newton, are acknowledged to be real and imperishable, we see nothing absurd in the belief that the theory of gravitation may yet be divorced from astronomy and the popular language which has grown out of it, may, in process of time, be revolutionized. The motion of a stone thrown in the air, may be similar to that of a planet revolving around the sun; and yet while the former is confessedly a compound motion produced by the combined forces of gravitation and projection, the latter may, for aught we know, be a simple motion, and effected by a different cause; perhaps by a more immediate agency of the Almighty Creator.

In making these remarks, we wish not to be understood as advocating the theory of Mr. Hutchinson, nor as sanctioning the charge of an Atheistical tendency which has been alleged against the theory of Newton, by men who have been far from questioning his mathematical principles of astronomy. Indeed, we have no theory to serve, and our aim is simply to guard against confounding the genuine deductions of science with the speculations of philosophy. Only let it be granted us, that the true God is separate from and above the world of matter, though virtually present in it by His Providential government, and we are content; assured that all physical causes, however designated, or by what intermediate links soever connected, must be ultimately referred to HIM, "who doeth great things past finding out, yea, and wonders without number."

INCONSISTENT CALUMNIES.

The avidity with which the vituperation against the Rev. J. H. Newman is caught up and retailed in this country, is a proof of the influence which he is exerting among us by his able and eloquent elucidations of Catholic truth. Two of those vituperative assaults which we observed some time since in the English papers, but thought of too little importance to be noticed, the abettors of schism in this country are now endeavoring to press to the support of their cause.

The first charges Mr. Newman with a defence of the principle of deception in the propagation of truth, and is founded on a passage in his History of the Arians, which, after a lapse of about twenty years, is now for the first time raked up and wrested from its context to support this monstrous calumny. This calumny has been satisfactorily disposed of by a quotation of the passage in connexion with its context.

The second charges him with a "public recantation," (we quote from the Episcopal Recorder of last week,) "or taking back of the hard speeches or severe language that from time to time since 1833 he has used against Rome." The foundation of this charge is an extract from an anonymous letter which opens as follows:

"It is true that I have at various times, in writing against the Roman system, used, not merely arguments, about which I am not here speaking, but what reads like declamation."

The writer then proceeds to quote from the works of Mr. Newman several strong passages which have often been quoted in proof of his hostility to the Roman system; and in conclusion remarks:

"Perhaps I have made other statements in a similar tone, and that, again, when the statements themselves were unexceptionable and true. If you ask me how an individual could venture, not simply to hold, but to publish such views of a communion so ancient, so wide-spreading, so fruitful in saints, I answer, that I said to myself, 'I am not speaking my own words, I am but following almost a *consensus* of the divines of my Church. They have ever used the strongest language against Rome, even the most able and learned of them. I wish to throw myself into their system. While I say what they say, I am safe. Such views too, are necessary for our position.' Yet I have reason to fear still, that such language is to be ascribed, in no small measure, to an impetuous temper, a hope of approving myself to persons I respect, and a wish to repel the charge of Romanism.

An admission of this kind involves no retractation of what I have written in defence of Anglican doctrine. And as I make it for personal reasons, I make it without consulting others. I am as fully convinced as ever, indeed I doubt not Roman Catholics themselves would confess, that the Anglican doctrine is the strongest, nay, the only possible antagonist of their system. If Rome is to be withstood, it can be done in no other way."

This letter, as we have said, appears without name, and Mr. Newman has never acknowledged it. For aught that has yet appeared, it may prove to be a hoax. If genuine, it may have been published without the author's permission, and with the suppression of parts which are necessary towards forming a fair opinion of its design. Supposing it, however, to be genuine and complete, it yet involves no recantation of hostility to the corruptions of the Roman system; for the writer tells us that he is not speaking of the *arguments* which he has used against the Romish system, but is only reviewing such *declamatory expressions* as the best of uninspired writers on all sides and all subjects are apt to be betrayed into, in controversial writing.

The most, therefore, that can be made of the letter (supposing it to be genuine) is, that Mr. Newman in reviewing his own writings acknowledges that they bear the impress of human infirmity. It is a sad commentary on human nature that such candor should be so uncommon; sadder still, that it cannot be safely practised for fear of the ill use which is sure to be made of it by unprincipled partisans; and saddest of all, that when a man shows so much love of truth as to practise it, he should at the same time be taxed with the contradictory charge of wilful prevarication. There is no consistency in the two charges; and the man that could give occasion to the following jesuitical paragraph from the Catholic Herald, cannot in reason be blamed for an abuse of the Οἰκονομία, or for resorting to any dishonorable arts for the support of truth:

"The retractations which we publish as of Mr. Newman bear no signature, but are universally ascribed to him, since the writer quotes as his own, the history of Arianism, which bears Mr. Newman's name. The harsh language which was occasionally used by this distinguished writer, is now recalled with that caution and reserve which are the peculiar characteristics of his school. We are led to hope that this qualified retractation is a preliminary to an open avowal of Catholic faith. At all events, it takes from simple Churchmen and High Churchmen their shield, and affords a key to many difficult passages in the writings of Tractarians. To each one who has imitated the declamatory invectives of Mr. Newman, we would say: follow this noble example of repentance, and repair the scandal you have given: *secutus es errantem: sequere pœnitentem*."

IMPORTANT CHANGE.—We were disappointed last week in our expectation of laying before our readers an account of the meeting of the Young Men's Church Missionary Society in the Church of the Ascension, on the evening of the 24th ult. The meeting was not so large as was expected, but the proceedings were of an interesting character, and a most salutary impression was produced. A specific effort for seamen has been long contemplated by some of the most devoted members of our Church, and we are happy to learn that their cherished intentions bid fair to be crowned with success. The following description of the proceedings of the meeting, furnished by a correspondent, will tend, we hope, to extend and increase the interest which is felt in the laudable object:

"The meeting was opened with a pertinent selection of prayers from the Liturgy, by the Rev. Smith Pyne, President of the Society. After stating, in a few words, the purpose of the meeting, the same gentleman read a portion of the Annual Report, setting forth the reasons which had determined the Board of Managers on the change that had been made in the objects of the Society, by which its exertions are henceforth exclusively directed to the religious improvement of the seamen of this port, particularly in the establishment of floating chapels. As the Report will shortly appear in print, it will suffice now to state, that these reasons are, chiefly, the occupation by the Board of Missions of the Church at large of the ground hitherto held by the Y. M. C. M. S.; the absence of any special provision for sailors on the part of the Church; and the consequent duty of supplying the want, a duty which seems to devolve with peculiar force and promise of success upon this institution. Of the whole Report suffer me to say, that it was justly commended as a model of fine writing, clear and cogent reasoning, and Christian sentiment.

The reading of the Report was followed by addresses from the Rev. Prof. McVickar and Hiram Ketchum, Esq. Mr. K.'s observations were directed principally to the enforcing of the claims of missions in general, and the duty of disseminating the Word of God. Dr. McV. insisted more particularly on the obligations of the Church to sailors. He showed the indebtedness of our community to this class of men for its wealth and prosperity, and contrasted the vastness of the obligation with the almost entire neglect of it. Admitting the great improvements that had been wrought in late years in their personal habits and comforts, the Rev. Dr. maintained that attention to their religious well-being had by no means kept pace with this amelioration of their external condition. He further demonstrated from existing facts and the results of close observation, that the attempts of the Christian sects around us for the spiritual benefit of our seamen had issued in a practical failure; and that the Church offered the only efficient instrumentality for that high end, possessing in her divine authority and her rational and solemn Liturgy the exclusive means by which the minds of this peculiar class of our population can be adequately impressed and affected. Dr. McV. interspersed his argument with instructive statistics and pleasing anecdote, and concluded with an earnest appeal to the conscience and hearts of Churchmen. I am happy to say he was listened to throughout with the deepest interest; and many a heart, it was easy to perceive, responded warmly to his convincing and truly eloquent plea for the unevangelized and uncared for sailor.

After a collection, liberal for the small number present, (amounting, I learn, to $350,) the meeting was closed with prayer and the benediction by the President; and the congregation retired, regretting only that the truths which they had heard could not have been sounded in the ears of every Churchman in the city. Nothing more, I am persuaded, would be required to produce the liveliest interest, and the most faithful action, in behalf of this neglected class. No individual who has become informed as to their spiritual necessities, and their susceptibility of improvement, can withhold his sympathy from them, or refuse his aid to duly authorized efforts for their religious benefit.

On this subject, Mr. Editor, I speak with much feeling. An experience in the aggregate of several months among sailors on their own element, enables me with truth to affirm, that I have never met with a class of men more interesting to the Christian philanthropist; more needing his efforts, or more open to them and grateful for them. And in confirmation of Dr. McV.s remarks on this particular point, let me state, that in crossing the ocean I found nothing more acceptable to them in the way of "spiritual gift," than the donation of a Prayer-book. And one of the most delightful reminiscences of my voyaging, that I retain, is the spectacle with which I was frequently favored in my passage up the Mediterranean in an English government packet-ship, of the sailors assembled with their officers in the cabin of the vessel, every individual having his Book of Common Prayer in his hand, and devoutly bearing his part in the heavenly service.

But I have already occupied an undue portion of your valuable space, although the half is not said of that which crowds on my mind. I finish then with asking, Shall not the Y. M. C. M. S. be upheld in their most commendable purpose? Will the Church in this city be unmindful of this powerful demand upon her special interposition? Will Churchmen, reaping the richest temporal fruits from the toils and perils of our seamen, neglect to requite them with that spiritual provision for the want of which their minds are bowed down in degrading servitude to sense, and their souls are fainting and perishing in our very midst? W."

An Inquiry into the merits of the Reformed Doctrine of "Imputation" as contrasted with those of "Catholic Imputation; or, *The Cardinal Point of Controversy between the Church of Rome and the Protestant High Church, &c. &c.* By Van Brugh Livingston, Esq., *recently a member of the Protestant Episcopal Church.*

In his former work on the subject of "Imputation," written after he had left the Presbyterian persuasion, Mr. Vanbrugh Livingston, if we remember right, lauded the "Oxford divines" for rejecting the doctrine of Imputed Righteousness. He has now discovered that they hold the doctrine, and has devoted about two thirds of his book to show that Dr. Pusey and Mr. Newman are on this subject in substantial agreement with Bishops Beveridge, Andrews, and the generality of Anglican divines. "Dr. Pusey," he says, p. 80, "in this essential point of Protestant imputation, agree with all the divines we have quoted;" (and he had quoted Tyndal, Latimer, Fox, Usher, Beveridge, Hooker, Andrews, Mede, Downame, Hall, and Nicholson;) and, p. 81, he tells us that Mr. Newman maintains the same distinction with Dr. Pusey." P. 83, the writer says that "the distinction maintained by the Oxford divinity, between our justification and sanctification, is visionary in the extreme;" and, p. 119, "Such, then, are some, only, of the inconsistencies of 'the doctrines of the two righteousnesses, perfect and imperfect,' as held by English divines of the highest repute in their establishment, and as professed also in the school of the Oxford writers." As the honest expression of a devoted Romanist and a dilettanti in theology, this testimony to the catholicity of authors who are charged with Papistical tendencies may not be wholly valueless.

Dr. Hughes, the Roman bishop in New York, has prefixed to the volume of his "learned and amiable lay-gentleman," an introductory essay as unlike it in simplicity of design as in vigor of thought and language.

The work may be had of the publisher, J. Casserly, 106 Nassau-street.

Parochial Sermons. *By* John Henry Newman, B. D., *Vicar of St. Mary the Virgin, Oxford, and Fellow of Oriel College. Six volumes, London edition, in two volumes.* New York: D. Appleton & Co., 200 Broadway. Philadelphia: George S. Appleton, 148 Chestnut-street. 1843.

Few things of the kind have given us more pleasure than the issue from an American press of these two noble volumes, comprising together about 1300 octavo pages, and containing all the "Parochial Sermons" which Mr. Newman has as yet given to the public. Whether the works of Mr. Newman, or indeed of any other living author, are to be ranked among the works of our standard divines, is a question for the next generation to decide; they are as yet under probation, and are eliciting various opinions. But of his sermons it may safely be said, that they are adapted to the besetting sins of the age; that the author traces these with a masterly hand to the most secret springs of intellectual pride; and that he explains and enforces the great principles and duties of evangelical holiness with a grace and simplicity of style, and onction of manner, which are seldom surpassed. We, therefore, heartily commend his sermons to our readers, and earnestly hope that they may find their way into every family. We would also press it on the *consciences* of our reader, so to promote the sale of this work as to encourage Mr. Appleton to go forward in the publication of similar works.

Episcopal Visitation.—A large addition has been made to Bishop Onderdonk's appointments for Visitation, and another change in that for *Flatbush.*

Bishop Onderdonk has received from the Wardens of St. Peter's Church, Hobart, Delaware County, the canonical notice of the election of the Rev. Andrew H. Cornish to the rectorship of the parish.

CLERICAL CHANGES.

The Rev. Edward C. Bull, having removed from this diocese to that of Connecticut, with a letter of dismission, and been there received, has changed accordingly his canonical residence.

The Rev. George S. Porter has removed from Fredonia, N. Y., to Buffalo, N. Y., and requests that communications for him be directed accordingly.

SUNDAY SCHOOL ANNIVERSARY.

Thursday, 27th instant, the day appointed for the twenty-sixth Anniversary of the Sunday Schools of the Church in this city, proved so inauspicious as materially to interfere with that solemnity. The expected service at the Church of the Ascension did not take place on account of the weather. The other two services were held, under the disadvantage, however, of a very unsettled state of weather.

At St. Bartholomew's Church, Evening Prayer was read by the Rev. Benjamin Evans, Missionary in charge of the Mission Church of the Holy Evangelists, assisted by the Rev. Smith Pyne, rector of Calvary Church, who read the Lessons, and a Sermon preached by the Rev. Caleb Clapp, rector of the Church of the Nativity.

At Christ Church, Evening Prayer was read by the Rev. Thomas Lyell, D. D., rector of Christ Church, assisted by the Rev. William Morris, rector of Trinity School, who read the Lessons, and a Sermon preached by the Rev. Alexander Frazer, minister of St. Philip's Church.

The Bishop of the Diocese, and several of the clergy, were present on each of the above occasions, the Bishop closing each service with prayer and benediction. The attendance of scholars was, however, greatly diminished for the reason above mentioned.

The service at the Church of the Ascension, postponed from Thursday, took place on Friday, 28th, when Morning Prayer was read by the Rev. Isaac Pardee, rector of the Church of the Redemption, assisted by the Rev. Jesse Pound, missionary in charge of the Mission Church of St. Matthew, who read the Lessons, and a Sermon preached by the Rev. Edward N. Mead, rector of St. Clement's Church.

Several of the clergy were here also present. In the absence of the Bishop, who had Episcopal duty in the country, the services were closed with prayer and benediction by the Rev. Hugh Smith, D. D., rector of St. Peter's Church.

On all the above occasions, the scholars sang, after sermon, the 19th Hymn, others present joining in the *Gloria Patri.*

The attendance of Schools, Teachers, and Scholars, was as follows:

	Schools.	*Teachers.*	*Scholars.*
St. Bartholomew's	8	100	900
Christ Church,	7	100	850
Ascension,	10	100	1100
Total,	25	300	2859

It is much to be regretted, that the want of a quorum prevented the adjourned meeting of the Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York, proposed to have been holden, Wednesday, 3d inst. There is much important business before the Corporation, in which every friend of its objects should feel an interest, and those of the clergy particularly who are looking forward to benefit from it for their families; and yet in consequence of this failure of a quorum, there can now be no meeting held except by a process which must occupy several weeks.

Bishop Kemper is expected at the Mission Rooms, 281 Broadway, Friday morning, 5th May. His quarters, Mrs. Cowing, No. 663 Broadway, opposite Bond street.

ST. PAUL'S COLLEGE, FLUSHING.

Having learned from very good authority that rumors have been extensively spread abroad since the discontinuance of St. Thomas's Hall School, that this institution is in danger of being subjected to a like misfortune, we have felt it to be our duty, in Dr. Muhlenberg's absence, to announce in this public manner, that such rumors are entirely unfounded. We believe that we are justified in asserting, that St. Paul's College was never in a more efficient state, and never held out a better promise of permanency. Those who know Dr. Muhlenberg will feel assured, that he never could have left the sacred charge intrusted to him by the parents and guardians of his pupils, even for the few months of his intended absence, without being fully convinced that he might do so with safety to their interests. And we thus give our assurance that no care or zeal shall be wanting on our part, to discharge the trust committed to us in such a manner as to meet the wishes of our absent friend, and the reasonable expectations of the patrons of the institution.

Jona. M. Wainwright,
Rector of St. Paul's College, *pro tem.*
L. Van Bokkelen, Secretary.
College Point, Flushing, May 3d, 1843.

St. Ann's Hall.—An accidental interview with Dr. Schroeder enables us to add, that the like reports (as are referred to in the above card) in regard to this institution, are as unfounded in truth as we *know* them to be in the case of St. Paul's College.

For the Churchman.

CHRIST CHURCH, JORDAN, ONONDAGA COUNTY.

"*To the Right Rev. William H. DeLancey, D. D., Bishop of the Diocese of Western New York:*

"It was intimated in the report of the missionary of Christ Church, Jordan, Onondaga County, and Montezuma, Cayuga County, to the Convention, that some effort to get a suitable place to worship in would be made during this year.

"I am happy in stating to you, that there is a very general desire to see in Jordan, a house erected for the Public Worship of God, according to the prescribed form of our branch of the Holy Catholic Church; and that the good work has commenced.

"You are intimately acquainted with the situation of the place; you know the importance of succeeding in establishing a congregation at this time—the first effort to introduce the services of our Church among a population of fifteen hundred inhabitants; and you are also aware of our very limited ability to accomplish much toward the desired object. We have met your judgment of *our* means; and can, now, with more confidence, apply through you to our more favored brethren abroad, for their assistance to secure, for this place, the permanent services of our Church.

"The details of the plan are familiar to you; and it is, therefore, unnecessary to relate them, except where an application is made for assistance to individuals and congregations.

Isaac Swart,
Missionary at Jordan, Onondaga Co., and
Montezuma, Cayuga Co.
Jordan, January 11, 1843.

"Geneva, January 25, 1843.

"*To the Rev. Isaac Swart, Missionary at Jordan and Montezuma:*

"I am rejoiced to learn, that an effort is making to secure a house of worship for the congregation at Jordan, Onondaga County. The enterprise has my most cordial wishes and prayers for its success. A church edifice is essential to the perpetuity of a congregation. In many cases the very object of organizing a Church has been defeated, by not proceeding to take the necessary steps towards providing a place of worship. I am aware of the inability of the Churchmen at Jordan to erect a church edifice without aid from abroad, and of their disposition to do all in their power to effect the object. I do therefore very earnestly recommend this undertaking to the liberality of the friends of the Church generally, and trust you will succeed in raising the requisite sum to erect a small, neat, and not expensive edifice.

"Commending the enterprise to the divine blessing,
I remain truly,
Your friend and brother,
W. H. De Lancey,
Bishop of the Diocese of Western New York.

"Having been applied to for my approbation of the soliciting of contributions in my diocese to aid in the erection of a church in the parish of Christ Church, Jordan, Onondaga county, in the Diocese of Western New York, and having evidence that the purpose of erecting said church is approved by the bishop of said diocese, I hereby cheerfully express my approbation of the measure, and should be happy to have the object receive liberal support in any parish of the Diocese of New York, in which application may be made.

Benjamin T. Onderdonk,
Bishop of New York.
New York, Thursday before Easter,
April 13, 1843.

This, it is hoped, will be considered a sufficiently definite application to each rector or pastor of a congregation, and to each individual Christian, who may have it in their power to forward the permanent establishment of Church privileges in a district of country peculiarly missionary ground.

The whole enterprise is estimated at twelve hundred and fifty dollars. Two hundred and fifty for the lot; and one thousand for the building. Of this, eight hundred and fifty dollars are in a state of realization; six hundred in Jordan, and two hundred and fifty in the Diocese of Western New York.

The following circumstances may excite some interest in the above application:—

A few individuals, out of a population of fifteen hundred inhabitants, in the village of Jordan, (the town contains four thousand five hundred,) have been anxious for a few years past to have our services introduced among them. To get a suitable place to worship in, was quite beyond their expectation. They were content to enjoy the worship of our Church, in such places as are ordinarily supplied—the school houses of the village. To obtain the services of a clergyman every Sunday, with the assistance of the missionary stipend, was not hoped for. But in that faith in God, which is sure to crown its possessors eventually with success, they proceeded with the organization of a Church; they were appointed a missionary station in connection with Montezuma, a place fifteen miles distant, west; were supplied by the bishop with the services of a missionary, who entered upon his duties in the spring of 1841; and were admitted into union with the Convention of Western New York, in August, 1842.

The village of Jordan is contiguous to several places where occasional services have been already held, and where eventually, it is hoped, the Church will be established; namely, at Elbridge, 2½ miles distant, Jericho 3, Cato 6, Weedsport 6, Port Byron 9, and Montezuma 15. In and around all these places, there are a few who are sincerely attached to the constitution, faith, ministry, and worship of the Church. Within the compass now mentioned, there are sixty communicants; there are several more who have been confirmed; and the number of baptized persons must be over one hundred. This is truly missionary and pastoral ground; for we have "to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever."

C. N. S. Rowland, Treasurer of the Diocese of New York, has kindly offered to receive and acknowledge any sum of money sent to him for the above object.

NEW AGENT FOR THE CHURCHMAN.
H. N. Walker, Buffalo, N. Y.

CALENDAR.

MAY.

7. Third Sunday after Easter.
14. Fourth Sunday after Easter.
21. Fifth Sunday after Easter, or Rogation Sunday.
22.
23. } Rogation days.
24.
25. The Ascension of our Lord Jesus Christ.
28. Sunday after Ascension Day.

JUNE.

4. Whitsunday.
5. Monday in Whitsun-Week.
6. Tuesday in Whitsun-Week.
7.
9. } Ember-Days.
10.
11. Trinity Sunday, and St. Barnabas the Apostle.
18. First Sunday after Trinity.
24. The Nativity of St. John the Baptist.
25. Second Sunday after Trinity.
29. St. Peter the Apostle.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Westchester County. Friday, April 28, laid the corner-stone of Christ Church, Pelham. The address was delivered by the Rev. Robert Bolton, rector of St. Paul's Church, Eastchester.

This church is building on the estate of the above-named reverend gentleman, and by himself, of stone given by him, a portion of the necessary funds being furnished him from other sources. It is Mr. Bolton's intention to place the church and its site in the hands of trustees, to be held by them solely for the purposes proper to a Protestant Episcopal Church, until a vestry can be formed to take it in charge.

There is not in the town of Pelham a single edifice appropriated to religious worship and instruction. Soon after the removal into that town of the excellent rector of St. Paul's, Eastchester, the grievous spiritual destitution of his immediate neighborhood excited his benevolent Christian concern. A Sunday school was formed among them by the members of his family; and having devoted the morning of each Lord's day to his parish church, he performs divine service and preaches in the afternoon or evening, at his residence. To this service, originally intended for his own family, and the members of the truly *domestic* seminary in which he superintends the very important, interesting, and efficient work of female education on Christian principles, the neighbors were invited, and attended in numbers, and with a manifest spiritual advantage, which encouraged their pious and disinterested benefactor to undertake the holy enterprise of which the commencement is above detailed. The day of the laying of the corner-stone was uncommonly fine and bright; eight of the clergy of the Church were in attendance; friends and neighbors assembled to manifest their sympathy in the good work; and no small share of the interest of the occasion was produced by the joyous band of Sunday scholars, who have found in the "Priory"* their best friends, and who, with their excellent and devoted teachers, headed the procession.

City of Brooklyn. Second Sunday after Easter, April 30, confirmed 37 in St. Luke's Church.

This was the last of the Annual Confirmations for the cities of New York and Brooklyn. They have been held in 11 churches, and 619 persons have been confirmed.

* Pelham Priory is the name of Mr. Bolton's residence.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Third Sunday after Easter, May 7, St. Paul's Church, *Albany.* 8, Cohoes, *Albany county,* Ordination A. M., Confirmation P. M. Wednesday, 10, Whitehall, *Washington county,* Consecration A. M., Confirmation P. M. 11, do. Ordination.

Fourth Sunday after Easter, May 14, Duanesburgh, *Schenectady county,* Institution A. M., Confirmation P. M. Tuesday, 16, Rensselaerville, *Albany county.* 17, Oakhill, *Greene county,* Ordination A. M., Confirmation P. M. 18, Greeneville. 19, Cairo.

Fifth Sunday after Easter, or Rogation Sunday, May 21, Windham. 22, Prattsville. 23, Gilboa, *Schoharie county.* The Ascension of our Lord Jesus Christ, Thursday, May 25, Hobart, *Delaware county,* Institution A. M., Confirmation P. M. Saturday, 27, Delhi, Institution A. M., Confirmation P. M.

Sunday after the Ascension, May 28, Walton. Tuesday, 30, Franklin. 31, Otego, *Otsego county.* June 1, Unadilla. 2, Gilbertsville. 3, Louisville, Parochial School.

Whit Sunday, June 4, do., Zion Church. Tuesday in Whitsun week, June 6, Exeter. 7, Monticello. 8, Cooperstown. 9, Westford.

Trinity Sunday, and St. Barnabas the Apostle, June 11, St. Paul's Church, *Troy.* Friday and Saturday, 16 and 17, Astoria Female Institute, *Astoria, Queens county.*

First Sunday after Trinity, June 18, St. James' Church, *New York.*

Thursday, July 6, Islip, *Suffolk county,* Consecration A. M., Confirmation P. M.

Fourth Sunday after Trinity, July 9, Tompkinsville, *Richmond county.* Friday and Saturday, 14 and 15, St. Ann's Hall, Flushing, *Queens county.*

Fifth Sunday after Trinity, July 16, Little Neck, Ordination A. M., Confirmation P. M. 17, 18, St. Paul's College, College Point.

Seventh Sunday after Trinity, July 30, Kingston, *Ulster County.*

Eighth Sunday after Trinity, August 6, Norfolk, *St. Lawrence County.* Friday, 11, *Hudson.* 12, Athens, *Greene County.*

Ninth Sunday after Trinity, August 13, Catskill. Tuesday, 15, Clermont, *Columbia County.* 16, Redhook, *Dutchess County.* 17, Ulster, *Ulster County.* 18, Hyde Park, *Dutchess County.* 19, Esopus, *Ulster County.*

Tenth Sunday after Trinity, August 20, St. Paul's Church, Poughkeepsie, *Dutchess County.* 21, Wappinger's Creek. 22, Marlborough, *Ulster County.* St. Bartholomew the Apostle, Thursday, 24, Patterson, *Putnam County,* Ordination A. M., Confirmation P. M. Saturday, 26, Fishkill, *Dutchess County.*

Eleventh Sunday after Trinity, August 27, A. M., Fishkill Landing, 4 P. M., Newburgh, *Orange County.* Tuesday, 29, Monticello, *Sullivan County.* Thursday, 31, Walden, *Orange County,* Ordination A. M., Confirmation P. M. September 1, Goshen.

Twelfth Sunday after Trinity, September 3, A. M. Cold Spring, *Putnam County,* 4 P. M. Phillipstown. Tuesday, 5, Peekskill, *Westchester County.* Thursday, 7, Sing Sing. 8, Tarrytown. 9, Greenburgh.

Thirteenth Sunday after Trinity, September 10, A. M. Yonkers, 4 P. M. Tuckahoe.

Fourteenth Sunday after Trinity, September 17, Flatbush, *Kings county.*

Sixteenth Sunday after Trinity, October 1, St. Mary's Church, *New York.*

Where ordinations or institutions are to take place, the candidates are expected to see that at least two Presbyters, are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during the same period.

NOTICES.

CORPORATION FOR THE RELIEF OF THE WIDOWS AND CHILDREN OF DECEASED CLERGYMEN.

The Corporation for the Relief of Widows and Children of Deceased Clergymen in the Diocese of New Jersey, will hold its Annual Meeting in St. Mary's Church, Burlington, on Wednesday, the 24th of May, at 9 o'clock, A. M. John M. Ward, Sec'y.

Mamaroneck, May 6, 1843.

SECOND FRENCH CONGREGATION.

Divine worship in French, every Lord's Day, at 10½ A. M., and 7½ P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M. Our American friends are respectfully requested to make this known to their French acquaintances.

C. H. Williamson,
May 6, 1843. 35 Murray street.

CHURCH OF THE REDEMPTION.

The Church of the Redemption in Sixth street, near Second Avenue, will be opened for Divine Service on Sunday evening next, at half past 7 o'clock.

New York, May 6, 1843.

NEW YORK CITY MISSION SOCIETY.

In consequence of the inclemency of the weather on Sunday evening last, the celebration of the Anniversary of this Society was postponed until Sunday evening next, May 7th inst; where it will be held at the same place and hour as previously notified.

May 6, 1843.

CHURCH OF THE REDEMPTION,

Sixth street, near Second Avenue.

The pews in this church will be offered for rent for one year from the 1st of May, on Friday and Saturday afternoon, the 5th and 6th inst., from 4 to 6 o'clock. The rents will be very reasonable.

May 6, 1843.

☞ The Large Chapel of the New York University is now open for Divine Service, under the ministrations of the Rev. Mr. Shimeall, every Sunday, *Morning and Evening,* at the usual hours.

N. B. At evening, (7 o'clock,) Mr. S. will confine himself to a series of Discourses on Unfulfilled Prophecy. Subject, next Sunday evening, *Proof from Scripture, that the Second Personal Advent of Jesus Christ, when it does take place, will be,* Pre-Millenial.

N. B. The above Discourse will be accompanied by Illustrations, exhibiting a combined view of the Prophecies.

Episcopalians generally, are respectfully invited to attend.

☞ The same as that announced for last week, postponed on account of the inclemency of the weather.

May 6, 1843.

☞ The Annual Convention of the Protestant Episcopal Church in the Diocese of Connecticut, will be held in the city of Hartford, Tuesday, 13th day of June next. Services to commence at 10 o'clock, A. M.

By order of the Bishop,
E. E. Beardsley, Sec'y.
Cheshire, April 21, 1843.

ACKNOWLEDGMENTS.

ZION CHURCH, FULTON.

The undersigned gratefully acknowledges the receipt of the following additional sums in aid of Zion Church, Fulton, Oswego county:

From N H Johnson, $3; Mrs Skidmore, $3; Wm Thomas, $1; George Barclay, $5; cash, $5; F M H, $5; E B G, $3; T L Ogden, $1; cash, $1; do, $1; do, $1; A Norrie, $5; the savings of four children, Richard W, Hannah A, Caroline Ten Eyck, and Henry A Sill, each, 0 25—$1; Frances L Schaffe, $5; cash, $1; do, $2; R I, Church of the Ascension, by Rev G T Bedell, $20; B Loder, $3; T, $3; J B H, $1; cash, $1; do, $2; do, $5; do, $1; John Robins, $4; Mr Crowe, $3; E Dutilh, $1; cash, $1; do, $1; Dr P, $3.

Any further sums will be thankfully received, and may be left with Henry W Sill, Esq, corner of William street and Maiden Lane; or with J. A. Sparks, 109 Nassau street.

May 2, 1843. A. C. Treadway.

MISSION CHURCH OF ST. MATTHEW.

The subscriber gratefully acknowledges the receipt of $10 68, from St Paul's College, College Point, for the benefit of the poor of St Matthew's ch, by the hands of Mr James A Sparks.

Further donations are respectfully solicited and will be thankfully received, if left with Swords, Stanford & Co, 139 Broadway; at the Depository, 20 John street; at the office of the Churchman, 109 Nassau; or with Rev. Jesse Pound, 50 Fourth street.

May 4, 1843.

ST. PAUL'S CHURCH, PLEASANT VALLEY, DUTCHESS COUNTY.

Received from A Norrie, $5; R G Minturn, $10.
J. Mc Vickar, 8 College Green.
May 4, 1843.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:—

From St Paul's ch. Oakhill, Rev Mr Stewart, $1. G G Van Wagenen, annual, $2. Henry Laight, do, $5. Total amount, $8.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 20 John street.
New York, May 4, 1843.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums:—

From St Paul's ch, Oakhill, Rev Mr Stewart, $1. An Easter mite offering, J, 0 25. Offerings of the church at M A, $1. G G Van Wagenen, annual, $1. Henry Laight, do, $1. Miss Edwards, New Haven, do, $1. From the executor of Wm W Kissam, of Oyster Bay. to constitute his son Wm W Kissam, jr, a life member, $25. Total amount, $30 25.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 20 John street.
New York, May 4, 1843.

CITY MISSION SOCIETY.

The Treasurer of the N Y P E City Mission Society acknowledges the receipt of the following sums, since February 1st:

Monthly offerings of St Mark's ch in the Bowery, $37, do St Stephen's ch 58 49, L C Carter 2, Mr J Henry 3, Arthur Stewart 10, Wm J Bunker 20, Church of the Epiphany 35 46, St Paul's ch 138 04, S Cambrelling 25, B Loder 20, C N S Rowland 10, Philip Dater 20, Wm M Benjamin 10, P Lorillard jr 25, S T Skidmore 10, C J Aldis 10, J L Moore 10, E W Laight 10, Mrs E Dutilh 10, Mrs J G Coster 50, Mrs James Sheafe 20, James Sheafe 20, P M Lydig 20, a member of St John's ch 5, collection in Grace ch 180, C H Swords 10, Miss Templeton 10, G G Van Wagenen 10, W S Wetmore 25, C J Camman 5, G F Allen 5, J N Perkins 5, Dr Belcher 5, Dr Carter 3, Miss Duffie 2 50, J B Satterthwaite 5, Stewart Brown 25, J Van Norden & Co 5, collection in the Church of the Ascension 157 13, J H Williams 20, J W Dominick 50, R C Purdy 20. Total amount, 1121 62.

Lewis Phillips, Treasurer,
at the office of the Howard Insurance Co,
New York, May 4, 1843. 54 Wall st.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 26th of April, has received the following contributions:

Easter offerings of the communicants of St John's ch, Hartford, Ct, for Akron, Ohio, $20; St Paul's ch, Oakhill, N Y, per Mr J A Sparks, $2; Union church, St Albans, Vt, part, $13; Grace ch, Sheldon, Vt, per the same, half, $4; from the church at M A, $30; young men's missionary society of St Luke's ch, N Y, for Lincolnton, N C, $25; through Edmund Wilcox, Esq, R A in Phil, from W Stavely & Co, for Springfield, O, $6 31; from an old Virginian, for Kenyon College, $5; from Miss M Youlle of Va, half, $5—116 31. St Peter's ch, Lewistown, Pa, half, $2 05; St Andrew's, Phil, half, $15; Zion ch, St Andrewes parish, Charlestown, Va, half, $19 75; Mrs Ludlow of Bristol, Pa, half, $10—63 11; through Benjamin Howard, Esq, R A in Boston, from St John's ch, Ashfield, $2; missionary association of St Paul's ch, Boston, of which $25 is for Bishop Chase, $50 50; Christ ch, Boston, part, $6; Grace ch, do, for Munro, Mich, $30; Augusta, Me, $50—$80; St Ann's ch, Lowell, $22; Trinity ch, Nantucket, $30; Christ ch, Springfield, half, $2 50; St John's ch, Wilkinsonville, half, $10 27; St Michael's ch, Manchester, per Rev W H Moore, collection, $14 17; a friend, $3; quarterly collection, $11 96, in all, $29 13—$222 40. Collection in Christ ch, Green Bay, (a missionary station,) per Rev B Akerly, $8 37; Rev J A Hicks, Rutland, Vt, $4. Total, $391 88.

Thomas N. Stanford, Treasurer,
At the store of Swords, Stanford & Co,
May 3, 1843. 139 Broadway, New York.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, since last report, 26th of April:

From Union ch, St Albans, Vt, Quinquagesima collection, $10; ladies of Grace ch, Sheldon, Vt, half, $4; Rev J A Kicks, Rutland, Vt, half, $4; St John's ch, Ashfield, Mass, $2; missionary association of St Paul's ch, Boston, $279; Christ ch, collection in part, $6; Grace ch Sunday school, in advance, for support of 15 native children in Africa, from 1st July to 1st October, $75; Trinity chapel Sunday school, for one year's support of a child at African mission, $20; St Anna's ch, Lowell, Mass, $5; St Stephen's ch, Pittsfield, 4th quarterly payment, $75; Christ ch, Springfield, Quinquagesima collection, half, $2 50; St John's ch, Wilkinsonville, Quinquagesima collection, half, $10 27—the above through B Howard, Esq, treasurer of Massachusetts Board. Jacob P Donaldson, Kensington, Pa, 2 years' payment for education of Jacob P Donaldson, at Mr Payne.s school, $20; Miss Malvina Youlle, Catawba, Va, half, $5; St Peter's ch, Lewiston, Pa, half, $2 05; from Geo W. Taylor, treasurer committee of appropriation, St Andrew's ch, Phil, half, $15; Zion ch, St Andrew's parish, Charleston, Jefferson co, Va, $20; Mrs Ludlam, Bristol, Pa, through E Wilcox, Esq, R A, $10. Total, $564 82.

F. S. Winston,
New York, May 3, 1843. Acting Treasurer.

PRIVATE SCHOOL FOR BOYS.

REV. C. D. JACKSON will receive a few additional pupils into his school at his residence, 255 Greene-street, near Waverly Place. The design of this school is to give to *a very small number* the means of a thorough and accomplished education under his own *personal* instruction, preparatory to college or business; and to combine, in its arrangement for study and discipline, the advantages of private and public education.

Particulars can be learned from circulars, or personal interview at his house.

May 6. 4t$

THIS DAY IS PUBLISHED,
NO. 2, OF THE

BIBLIOTHECA SACRA, or Tracts and Essays on Topics connected with Biblical Literature and Theology. Edited by Edward Robinson, D. D., &c.

CONTENTS.

I. The Druses of Mount Lebanon. By the Editor.
II. On the Manuscripts and Editions of the Greek New Testament, including a notice of Hahn's edition reprinted in New York. By Moses Stuart, Professor in Theological Seminary, Andover.
III. *Marriage of a Wife's Sister.*—The Biblical Argument. By the Editor.
IV. *The Doctrine of Expediency.* By Francis Wayland, D. D., President of Brown University.
V. The Number of the Beast in the Apocalypse. by Moses Stuart, Professor in Andover Theological Seminary.
VI. Biographical Notices of Gesenius and Nordheimer. By the Editor.
VII. Works of President Edwards. Notice by the Editor.

WILEY & PUTNAM,
May 6.—3t 161 Broadway.

CHURCH MUSIC.

A CHOIR of five persons, accustomed to singing together, and well acquainted with the Church service, and communicants of the Church, would be willing to make an engagement with a church for a year or more on moderate terms. Address P., box 403, Post Office, or inquire of the Editor of the Churchman, 365 Hudson street.

May 6. 3tx

SUBSCRIBERS TO NEWMAN'S SERMONS.

D. APPLETON & CO. respectfully inform the Subscribers to Newman's Parochial Sermons, that the work is now ready for delivery. Such of the subscribers who reside at a distance from the city will please remit (post paid) the amount of their subscription, five dollars, with instructions as to their being forwarded.

The work is comprised in two elegant volumes of more than 1300 pages. Any who have not yet subscribed are invited to send their address to the publishers, 200 Broadway, New York.

May 6 3tis

CHEAP EDITION
OF
WHATELY ON CHURCH GOVERNMENT.
Price 50 cents.

THE KINGDOM OF CHRIST; delineated in two Essays on our Lord's account of his person and of the Nature of his Kingdom, and on the Constitution, Powers, and Ministry of a Christian Church, as appointed by himself. By Richard Whately, D. D., Archbishop of Dublin; 2d edition, from the 2d London edition, with alterations and corrections.

Published and for sale by
May 6 3t WILEY & PUTNAM,
161 Broadway.

WORKS ON EPISCOPACY.

BOWDEN AND COOK. Also, Dr. Cook's Answer to the Princeton Review. For sale at this office. May 6.

APOSTOLIC BAPTISM.

JUST PUBLISHED, at the office of the Christian Intelligencer, the very important work by C. Taylor, Editor of Calmet's Dictionary of the Bible, entitled "Apostolic Baptism: Facts and Evidences on the subjects and Mode of Christian Baptism, with thirteen Engravings."

These Facts and Evidences prove, that the Apostles and Evangelists, with their immediate disciples of the first and second centuries, administered the ordinance of Baptism by *affusion,* and also to *Infants.*

New York, 102 Nassau-st, May 6. 1t

EPISCOPAL BOOK ESTABLISHMENT,
D. APPLETON & CO.,
200 Broadway,

RESPECTFULLY invite the attention of the Clergy, Students, and Laity, to their choice stock of English Theology, including Modern editions of the Standard Divines of the 16th, 17th, and 18th centuries.

Among their recent importations will be found new and beautiful editions of Rev. Joseph Bingham's complete works, with all the quotations, 9 vols. 8vo.; Bishop Bull's complete works, 8vols. 8vo; Dr. Isaac Barrow's do. do. 8 vols. 8vo.; do. do. cheap edition, 2 vols. 8vo.; Dr. Edward Burton's do. do. 5 vo s. 8vo.; Bishop Butler's do. do. 1 vol. 8vo.; Richard Baxter's Practical Works, with Int. Essay, 4 vols. imp. 8vo,; Comber's Works, 2 vols. 8vo.; Archbishop Cranmer's Works, 4 vols. 8vo.; Dr. Fuller's Works, 8 vols. 8vo.; Jeremy Collier's Ecclesiastical History of England, with copious notes, 9 vols. 8vo.; Dr. John Donne's Works, 6 vols. 8vo., Bishop Horne's Works, 4 vols. 8vo.; Bishop Hall's Works, 12 vols. 8vo.; Bishop Horseley's Works, 8 vols. 8vo.; Dr. Hale on the Liturgy, 4 vols. 8vo.; Rev. W. Jones of Nayland, Complete Works, 6 vols. 8vo.; Rev. Charles Leslie's do. do. 7 vols. 8vo.; Archbishop Leighton's Complete Works, 1 vol. 8vo.; do. do. with Life by Pearson, 2 vols. 8vo.; Archbishop Sharpe's complete works, 5 vols. 8vo.; Bishop Sanderson's Sermons, complete, 2 vols. 8vo.; Dr. John Scott's complete works, 6 vols. 8vo.; Dr. South's Sermons, new edition, 5 vols. 8vo.; Archbishop Tillotson's do. do. 10 vols. 8vo.; Jeremy Taylor's Works, 3 vols. imp. 8vo.; Archbishop Usher's Body of Divinity, 1v. 8vo.; Bishop Warburton's Complete Works, 13vols. 8 vo.; Wall's History of Infant Baptism, 4 vols. 8vo.

Patrick, Lowth, Whitby, Arnold, and Lowman's Critical Commentary and Paraphrase on the Old and New Testaments, and the Apocrypha, with the text at large. A new edition, at one half the original cost.

Matthew Poole's Annotations on the Bible. New edition, 3 vols. 8vo.

Also, the beautiful Paris edition of St. Augustini, Opera Omnia, complete in 22 vols. imp. 8 vo.; St. Chrysostom, Opera Omnia, Grec. et Lat. complete in 26 vols. imp. 8vo.

D. A. & Co. are constantly receiving all the important Episcopal publications of Oxford and London.

All the above works likewise for sale at the New Episcopal Bookstore of

GEO. S. APPLETON,
148 Chesnut street, Philadelphia.

May 6

WASHINGTON INSTITUTE—EDUCATION FOR BOYS.

THE summer arrangement of the classes will commence this week. Pupils are received at such times as may suit the convenience of their friends; and their quarters calculated from the date of entrance. To those concerned it may be proper to state that the plans of instruction and discipline at this establishment are the fruit of much investigation and experience, and have stood the test of more than a quarter of a century, under the management of its present directors and associate predecessors.

Devoting themselves exclusively to the profession of Educators, and aided by numerous well qualified assistants, the conductors of the Institute are enabled to offer to the restricted number of whom they take charge, the combined advantages of public and private instruction; and to unite with the best influences on the mind and heart the benefits of careful physical training and social culture. The nature of the habits first formed being all important, children are admitted at an early age.

T. DWIGHT PORTER, M. D.,
THEODORE W. PORTER, A. M.
Thirteenth street, near Union Place, April 17.

* * References will be furnished, when sought, to any desirable extent, both among parents and guardians, and those who have themselves been educated at the Institute.

May 6 1t$

A TEACHER WANTED.

A Single Gentleman, well qualified to teach the Elementary Branches, together with the Latin and Greek Languages, &c., may hear of a situation as Private Tutor in the South, by applying at this office. He must be a member of the Church, and come highly recommended. April 29.

COLLEGIATE SCHOOL.

WILLIAM FORREST AND WILLIAM. H. WYCKOFF, having renewed the partnership under which they for several years conducted the Collegiate School, have removed the School to the Lyceum of Natural History, No. 561 Broadway, near Prince street. Mr. Forrest has, as formerly, the charge of the English and Mathematical Department, and Mr. Wyckoff that of the Classical. The assistant teachers employed, are gentlemen who have been long and favorably known in their respective departments of instruction.

The apartments at the Lyceum are adapted, by their spaciousness and commodious arrangement, to promote the health and convenience of the pupils.

New York, April 29—3t.

YOUNG LADIES' BOARDING AND DAY SCHOOL,

No. 10 Carroll Place, Bleecker-Street.

MRS. BAILEY, (late Mr. and Mrs. Bailey,) would inform her friends and the public, that her School for Young Ladies will re-open on Monday, the 1st of May. The same systematic course of instruction will be pursued in the establishment, and the same Teachers will be employed.

The regular Summer Term will commence May 8.

April 29—3t$

THE Female Seminary at JAMAICA, Long Island, under the charge of Miss Margaret Adrain, will be re-opened on Monday, May 8th. Circulars, containing reference, terms, &c., may be obtained by calling on E. Monroe, Esq., 181 Broadway.

April 29—4t$

ORGAN FOR SALE.

A FINE toned GG Church Organ with six stops, octave of pedals, shifting movement and general swell, in a handsome oak painted case, ten by six feet wide.

The above instrument is of superior tone and workmanship, and will be sold cheap.

Church, chamber, and barrel Organs built to order, of the best materials, and on the most improved principles.

N. B.—The trade supplied with metal pipes at prices to correspond with the times.

LEAMAN & FERRIS,
Organ Manufactory, 36 White-street, N. Y.
April 29. 2t$

TRACTS FOR THE TIMES.

"WHO are the Methodists?" and "The Methodist Church, what is it?" Nos. 1 and 2, received and for sale at this office. April 29.

A GENTLEMAN of great experience in teaching, an A. M., who has for four years been Principal of a Female Seminary, is desirous of an engagement of a similar nature, either male or female. In addition to the Classics and the usual routine of an English Education, he is competent to teach French, &c. Recommendations of the highest character. Address R. S., Churchman office. April 29—tf

JULIA OF BALÆ, OR THE DAYS OF NERO,
A STORY OF THE MARTYRS,

BY the author of the "Merchant's Daughter," "Virginia," &c., second edition, for sale at this Office.

April 29.

BOARDING AND DAY SCHOOL.

MISS A. H. JONES begs leave to inform her friends and the public that she intends opening a Boarding and Day School, on the 1st of May next, at No. 27 Lispenard street. The course of instruction will comprise all the English branches, together with French, Music, Drawing, Painting, and Ornamental Needlework. The testimony of her former patrons and of all who have had an opportunity of judging, proves that her system of instruction is thorough and effectual. Every attention will be paid to the morals, manners, and intellectual improvement of her pupils.

Miss Jones has permission to refer to the following gentlemen:

Rev. William R. Williams, D. D.; Rev. Charles G. Sommers; Thomas C. Doremus, Esq.; S. W. Benedict, Esq.; John K. Goodman, Esq.; and A. H. Wheeler, Professor of Penmanship. April 22—2t

MRS. LA TOURRETTE'S
SCHOOL FOR YOUNG LADIES,
31 Greenwich Street, New York.
Terms,......Payable in Advance, Quarterly.

Instruction, comprising a thorough Course of English Education,	$10
Second Class,	6
Primary Class,	4
French,	5

Mrs. La Tourrette hopes the care and instruction which the young Ladies under her charge will receive, may meet the wishes of her patrons.

REFERENCES.

Rev. Dr. Wainwright; Rev. Mr. Macauley; Robert C. Cornell, Esq.; William Forrest, Esq.; James Freeland, Esq.; Thomas Nesmith, Esq.; Henry Shelden, Esq.; Hon. Willis Hall; James C. Bliss, M. D.; Alban Goldsmith, M. D.; Wm. Van Hook, Esq.; W. W. Townsend, Esq.; Thomas C. Doremus, Esq.; E. I. Moore, Esq. April 22—3t

TO ORGANISTS.

AN Organist is wanted in a Church in this city. The compensation will be small, but punctually paid. Address L. H., at this office; or apply to the Publisher of the Churchman. April 22—3t

MISSES EDWARDS'
Boarding and Day School for Young Ladies,
New Haven, Conn.

THE Summer Term of this School will commence on Wednesday, the 3d of May.

New Haven, April 10th, 1843. 6t

PRIVATE TUITION.

A CLERGYMAN of this Diocese, residing a convenient distance from the city of New York, in a healthy and beautiful part of the country, and whose number of pupils is limited to six, can receive two young gentlemen into his family, to board and educate, on the 1st of May next. Terms, which are moderate, and further particulars, may be learned by addressing, post paid, "Preceptor," or Mr. Sparks, at the office of the "Churchman," 111 Nassau street.

References.—The Rt. Rev. Bishop Onderdonk, D.D.; the Reverend the Rector and Assistant Ministers of Trinity Church; and the Rev. Samuel Seabury, D.D., Editor of the "Churchman," New York."

April 15. 3t$

THE REV. T. CLARK'S
Select Classical and Commercial Boarding Academy,

FOR a limited number of pupils, Beach Street, Tompkinsville, Staten Island, near the Stapleton or Lower Landing, will re-open on Monday, May 2d, at $75 for the term of 22 weeks, payable at one month from the beginning of the term.

The situation is retired and pleasant, the pupils will be under the immediate inspection of Mr. C., and every attention will be given to their morals, domestic comfort, and instruction in the different branches necessary to fit them either for college or mercantile pursuits.

References to the Rt. Rev. Bishop Onderdonk and several of the city clergy; to B. R. McIlvaine, Esq., 400 Broadway corner Walker street; and to the parents of his pupils.

Prospectuses may be had at the Protestant Episcopal Book Depository, in John street. April 15—4t$

KNIGHT & COLBURN,
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CHURCH MUSIC and other works, published by J. A. Sparks, 109 Nassau st., New York, constantly on hand and for sale as above. Jan. 28.

RECENTLY PUBLISHED, BY
JOS. ROBINSON, BALTIMORE,

BISHOP BULL'S Vindication of the Church of England, price 50 cents.
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Dr. Pusey's Sermon on the Day of Judgment, price 12½ cents.
Bishop Terrot's Primary Charge, price 6¼ cents.
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IN PRESS,

The Book of Ratramn, the Priest and Monk of Corbey, commonly called Bertram, on the Body and Blood of our Lord. To which is added, an Appendix containing the Saxon Homily of Ælfric.

POETRY.

ON THE INCOMPARABLE TREASURE OF THE HOLY SCRIPTURE.

BY THOMAS JORDAN. 1645.

Here is the spring where waters flow,
To quench our heat of sin;
Here is the tree where truth doth grow,
To lead our lives therein.
Here is the Judge that stints the strife,
Where men's devices fail;
Here is the bread that feeds the life,
That death cannot assail.
The tidings of salvation dear
Come to our ears from hence;
The fortress of our faith is here,
And shield of our defence.

Then be not like the swine, that hath
A pearl at his desire,
And takes more pleasure at the trough,
And wallowing in the mire.
Read not this book in any case
But with a single eye;
Read not, but first desire God's grace
To understand thereby.

Pray still in faith, with this respect,
To fructify therein;
That knowledge may have this effect,
To mortify thy sin.
Then happy thou in all thy life,
What so to thee befalls;
Yea, double happy shalt thou be,
When God by death thee calls.

For the Churchman.

REV. MR. EDITOR—

Dear Sir:—The following extracts from a sermon preached by good old Bishop Benjamin Moore, of this diocese, before the General Convention in 1804, will, I am persuaded, find a welcome in the columns of the Churchman. It will do us good, occasionally, to listen to the powerful voice of one who, "being dead, yet speaketh,"—one, of whom the late Bishop Hobart, even when endeavoring to avoid, as he himself expresses it, "the language of inflated panegyric," was nevertheless constrained to say:—"Simplicity, which throws such a charm over talents, such a lustre over station, and even a celestial loveliness over piety itself, gave its insinuating coloring to the talents, the station and the piety of our venerable father. His life was adorned with a meekness that pursued the dictates of duty with firmness and perseverance. His piety was not the irregular meteor, glittering for a moment, and illuminating the heavens with the splendor of its light,—then sinking in the darkness from which it was elicited;—but, the serene and steady light that shineth more and more unto the perfect day. A finished scholar and well furnished divine, he rose to the station he occupied solely by the force of his talents and worth. The evangelical eloquence with which he spoke, gentle as the dew of heaven, insinuated itself into every heart. His love for the Church was the paramount principle that animated him."

ACTS 2: 41, 42.

"The sacred historian is here speaking of the happy effects of St. Peter's first discourse, after the miraculous descent of the Holy Ghost upon the apostles, on the day of Pentecost. * *

"How wonderfully the Church of Christ, from small beginnings, has increased, and extended itself over the face of the earth! * *

"By the blessing of God upon a single discourse of St. Peter, there were added unto the Church about three thousand souls. Thus, in the times of primitive purity, the Church was increased, not by dividing and subdividing, but by continual additions; not by breaking away the branches, and endeavoring to plant them anew and give them an independent growth; but by adhering firmly to the main stock, and deriving nourishment from the original root. * *

"The doctrine of the apostles was given by inspiration of God; a summary of it was drawn up at an early period, and is frequently alluded to in the Scriptures, under the denomination of the '*form of sound words; the faith that was once delivered to the saints.*' Such a form of sound words we now possess in the Apostles' Creed, compiled in the first age of Christianity, and hence transmitted down to us. The Christian's rule, both of faith and manners, is now what it was from the beginning. In matters of religion, all human devices are of no moment; proud philosophy may be nothing more than vain deceit; the wisdom of the world may be foolishness with God. In all respects, we must continue steadfastly in the *apostles' doctrine*; we must give up ourselves implicitly to the guidance of heavenly wisdom, as declared by the inspired messengers of Christ. * *

"'The spiritual Jerusalem is built as a city that is *at unity in itself*.' Would to God that it had remained in the same happy condition to the present day! But, so far from beholding this blessed unity, when we cast our view over the Christian world, we have too much reason to take up the lamentation of the prophet: 'How is the gold become dim! how is the most fine gold changed! the stones of the sanctuary, once so firmly compacted together, are now disjointed, poured out in the top of every street.' Eighteen centuries have elapsed since the Christian Church was established in the earth by Christ and his Apostles. Of this Church, *we*, my brethren, profess to be members; (as it is to be supposed, there are few or none among us who have not been regularly initiated by the sacred ordinance of Baptism.) Let us, then, look back to our pious predecessors; let us advert to the conduct of these primitive converts to Christianity, and draw from this portion of sacred history a variety of practical improvement.

* * * * *

"Let it be deeply impressed upon our minds, that it is our indispensable duty to continue steadfast in the *apostles' doctrine*. This is an age of mischievous innovations. The pride and presumption of men undertake to alter every thing; the divine appointments of religion, as well as the temporary institutions of civil society. How often is the pious heart grieved by the open avowal of such sentiments as these:—'That human authority may determine whether Christianity is to be received or rejected; that without regarding the ordinances of the Gospel, every man may take his own way to secure the favor of God and obtain future felicity; that the sacraments are useless ceremonies; and that the priesthood may be abolished, as one of the privileged orders, the existence of which is an infringement upon the liberties of mankind.' At the recital of such libertine notions, the humble Christian will be ready to exclaim, 'Nay, but, O man! who art thou that repliest against God?' The holy Scriptures contain a declaration of the *divine will*. The doctrines of Christ and his inspired Apostles must continue, till the consummation of all things, to be the rule of our fa[illegible] the power of all the men upon earth, rightly contravene the authority, or effectually annul the ordinances of the Almighty? No! Let the loftiness of man be bowed down, and the haughtiness of men be made low, and let the Lord alone be exalted in this our day of probation for eternity! Amidst the wild notions which infidelity is propagating around us, let us remain steadfast in the use of our Creeds and the other parts of the established Liturgy of our Church; and, no doubt, we shall be what St. Paul required in some of his directions to the primitive Christians:—'We shall avoid profane and vain babblings, and oppositions of science falsely so called; we shall not err concerning the faith that was once delivered to the saints; we shall keep that which is committed to our trust'—the fundamental principles of Christianity. * *

"It is worthy of observation, that although the persons mentioned in the text were converted by the preaching of St. Peter, it is not said that they manifested any particular respect for *him*; that they were baptized into *his* faith alone; but, they continued steadfastly in the *Apostles'* doctrine and fellowship. The Apostles were all invested with the same authority, and they all preached the same doctrine. The Church was founded, not upon any particular Member, but upon the whole sacred College—'it was built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief cornerstone.' And hence, give me leave to remark, that while we continue steadfastly in their *doctrine and fellowship*, as explained and exemplified by the practice of the primitive Church, we must resist the usurpation of the Bishop of Rome, who, under the pretence of an authority derived from St. Peter, claims the supreme dominion over all other bishops; we must renounce the erroneous doctrines of the Roman Church, falsely called *Catholic*, which has enjoined a great variety of articles of faith utterly unknown to the first preachers of the Gospel, and not implied in the belief of the primitive Christians, as declared in the Apostles' and Nicene Creeds. * *

"The present situation of the world requires extraordinary exertion. Let us contend earnestly for the faith which was once delivered to the saints, and devoutly implore the divine protection and assistance. * *

"The intention of the establishment of Christ's Church upon earth, was to introduce a spirit of piety and devotion among the children of men, so as to prepare them for the blessed employments of his Church triumphant in heaven. Those who have entered the sacred ministry of the Gospel are, no doubt, impressed with a becoming sense of the utility and the magnitude of the task assigned them. Let us, my Reverend Brethren, emulate the zeal of the first Apostles in diffusing a knowledge of the Gospel of Christ. The cause of which *they* were engaged, is the same which *we* are now maintaining. * *

"If we be disposed to rejoice in the great advantages which we enjoy,—in the authority of our priesthood, in the excellency of our Liturgy, in the decency of all our rites and ceremonies; let us ever remember, that these things call for a warmer spirit of piety, for a more ardent zeal in the service of our Master. Let us maintain the communion of saints, and show ourselves true members of the *one Catholic and Apostolic Church*. Let us walk in the way of truth, holding the faith in unity of spirit, in the bond of peace, and in righteousness of life; and the happiness of heaven will commence during our continuance on earth. God will be ever present to our minds; and in our progress through this world, every step will be taken with an humble dependance upon his wise and merciful providence. The pleasures of prosperity will be heightened by songs of gratitude and praise to the bountiful Author of all good; and, under the pressure of sickness, or any other temporal calamity, strength and consolation will be obtained by continuing instant in prayer. As members of the same body, suffering with those who suffer, and rejoicing with those who rejoice, mutually sustaining and sustained, by such well doing we shall put to silence the ignorance of foolish men, and abash the scoffers of these last days; our light will so shine before a gainsaying world, that many, no doubt, by seeing our good works, will be induced to glorify our Father who is in Heaven; and even unto the principalities and powers in heavenly places will be known by the Church here upon earth, the manifold wisdom of God."

LINES

Written by the late Bishop Benjamin Moore, of New York, for a lady who was afflicted with a lingering and distressing malady.

O, Power Supreme! to thee my thoughts I turn,
Thou only comfort, when we truly mourn;
The Orphan's Parent, and the wretched's Friend!
To Thee my trembling knees I humbly bend:
O, arm my soul the strokes of fate to fear,
And check the impetuous torrent of despair;
Teach me submission to thy awful doom,
To see thy mercy through misfortune's gloom.
Still with this sacred truth my heart inform,
To guide my steps through life's uncertain storm,
That thou, who dost in nought but good delight,
Hast order'd all, and therefore *as is right*.

AN OLD SUBSCRIBER.

From the Catholic Herald.

The "Sunday School Journal" has an astounding article commencing in this way:

"*The Cross and its uses.*—We lately heard a venerable clergyman, whose praise is in all the churches, discourse from the words of our Saviour, John xii. 32: 'And I, if I be lifted up from the earth, will draw all men unto me.' His chief design was to show in what way the lifting up of Christ, or his death upon the cross, was made effectual to draw human hearts to him. He specified two, viz., the word or doctrine which he had revealed, and the spirit which he had sent forth to accompany and seal the truth. These two points were illustrated in a variety of simple, and therefore striking forms; and in the application of the subject, he alluded particularly to the purely spiritual nature of the ordinances and observances which are prescribed by our Saviour."

If the writer or preacher admits baptism or the eucharist, even in the Protestant view of it, he surely cannot call the ordinances of the Saviour *purely spiritual*. There is evidently an external rite in each. But what shocks us is the language used in reference to the adorable Body of our Lord.

"It was not the *material* cross on which he was lifted up, nor the *material* body which was there bruised and lacerated by cruel men, that was to draw the hearts and fix the affections of converts; but the doctrines he taught, and the wonderful love he displayed for us in offering himself a sacrifice for our sins, and in dying that we might live."

After a paragraph which takes from the cross all its virtue, the writer adds:—

"The same may be said of the material body of our Saviour, which was lifted up from the earth. There was no virtue in that, more than in any other flesh and blood, to do us good. It was our nature that he took upon him. His flesh and blood were just the same as ours. Suppose we had it here and could literally feed upon it, it would not nourish our souls, it could give no spiritual life to us, it could not remove the obstacles to our salvation, nor atone for one of our sins. It could only take the course of any other substance or liquid that is received into the system. It is by faith that we receive Christ into our hearts. His body was made a sacrifice for our sins; and it is on the atonement which is made by this sacrifice, that all our hopes must be fixed."

Can Christian ears bear this impiety? The Body of Christ being united with His Divine Person, was the instrument of our salvation, and is worthy of Divine Honor, because this honor given it, does not terminate in it, but in the Divine Person Himself. All the angels of God are commanded to adore the Word made man, the Emmanuel, the Judge of the living and the dead. Was there no more virtue in His Flesh and Blood than in any other, to do us good? That Body was fitted to Him by His Father, that it might take the place of all ancient victims, which could not atone for sin: that precious Blood is the price of our ransom; it cleanses us from all iniquity. When He said that the flesh profiteth nothing, St. Augustine well remarks, that He spoke not of His own Flesh; for if this Flesh were of no profit, the Word would not have been made Flesh, and would not have dwelt amongst us. It is not to be wondered that the tongue which speaks disparagingly of the very Flesh and Blood of Christ, should give no importance to the symbol of Redemption, or even to the instrument itself.

"The cross is to be presented to the contemplation of men, then, in its spiritual and not its material associations. It is of no use to erect it on the outside of our temples of worship. It can do no possible good there, whether it be of wood or ivory. Nay, if the very identical cross on which Christ was lifted up were to be had, it would do us no good. There are those who attach a priceless value to a single splinter of it; and if all we are told is true, there are pieces enough of it to construct the largest church that ever was built; but what good can it do us? It is not in that we are to trust; it is not in that, that the apostle gloried; it is not by that, that we are crucified to this world, and the world crucified to us; but it is by faith in Him who was lifted up upon it, and who there expiated our sins. Let the cross be exhibited in the pure doctrines of the Gospel, and the transforming influences of the Spirit; for it is by these, and not by wood, ivory, or gold, that the crucified Redeemer will draw all men unto Him."

Without stopping to refute the tale of the vast amount of splinters of the cross, we shall only observe the power of association, whereby the mercy and love of our Redeemer are exhibited in the memorial of His sufferings. The mute symbol speaks more eloquently than the tongue of man; and those who have knelt beneath it know that their hearts have been touched more powerfully by its sight than by the glowing descriptions of the most ardent preachers. They know not the secret springs of feeling, they understand not human nature, who remove the symbols and memorials of faith, and leave to the intellect or imagination the task of realizing the mystery of Calvary. Let the cross be on the temple, and the stranger will recognize it as the place where the Saviour is adored; let it be in our houses, and it will preach to us when every monitor is silent; it will speak to our hearts, and teach us to weep and to love.

OXFORD ARCHITECTURAL SOCIETY.

A meeting was held at the Society's Room, on Wednesday last, the Rev. the Master of University College in the chair. * * *

A paper was read by Mr. Freeman, of Trinity College, "On the Progressive Development of the Several Styles of Architecture, and the Connection of each with the Spirit of the Age in which it arose." Architecture, so far as we are concerned with it, resolves itself into three grand divisions, Grecian, Roman, and Gothic, the characteristics of which are severally the Entablature, the Round Arch, the Pointed Arch, each accompanied by certain mouldings and details peculiar to itself. At the introduction of each style an attempt was made to engraft it on the preceding one, forming a period of Transition. Grecian Architecture is like Grecian Literature, perfect in purity and elegance of *taste*, but still somewhat cold, while the Architecture and Compositions of the North are remarkable for a fervor of *feeling* sometimes verging on extravagance.

The Roman Architecture, like its literature, is imitative, being originally an attempt to unite the arch and entablature; afterwards the latter was rejected, leaving a consistent system of pillars and round arches. This arose in the latter days of the Empire, when perhaps more of originality was displayed than hitherto in the writings of Tacitus, and afterwards of Roman notions and customs in the works of the great jurisconsults. The style thus formed was thrown back by the incursions of the Northern tribes, but, being adopted by them, was gradually brought to perfection in the Norman style. This form of architecture was developed about the time of the struggle about investitures, when the Church must to our clerical architects have appeared to be suffering persecution; hence the massiveness and solidity of the style, seeming to set forth its everlastingness on earth. An attempt was made to carry out this idea in the Norman mouldings. To the Norman, after a transitional period, succeeded the Gothic, which is the architectural language of the chivalrous and religious feelings of the middle ages. As the solid Norman was the language of the Church considered as suffering, so the Gothic is a warning to the Church not to be corrupted by temporal prosperity, but to rise in every thing upwards.

Some reasons were brought to show that the idea of Gothic Architecture was probably taken, as was till lately the general opinion, from a forest of trees. The three Gothic styles have each their peculiar beauties; the Early English is perfect, although simple. The Geometrical Decorated is an attempt to fill up a space which is necessarily left between the heads of the lights and the arch with figures unconnected with the mullions, being a transition from the simple lights of the Early English to the complete Decorated and Perpendicular styles, where the tracery is formed by continuing the mullions and mullion arches in curved or straight lines. The Decorated window is the most beautiful in itself, but the Perpendicular seems to harmonize better with the Gothic principle. We ought to be attached to this style as more peculiarly our own; its best specimens retain the best features of Decorated with additional beauties of their own. The faults of later buildings in this style, especially the lowering of roofs and arches, are to be attributed partly to the worldly and less elevated spirit being introduced into the Church, and partly to the removal of the restraints which had been imposed on architectural taste by the privileged order of Freemasons. From the time of their dissolution, Perpendicular gradually degenerated, especially in the form of its arches, from the Early Tudor, which often retains a high degree of beauty, to the Debased form, which was supplanted by the revived Italian or Græco-Barbaric style. Some later buildings, however, exhibit a return to the elegance of a former period, especially the beautiful Chancel of Wadham College Chapel.

The introduction of Græco-Barbaric Architecture is a part of the system of revived Heathenism which arose in Italy in the fifteenth and found its way to England in the sixteenth century. The productions of those who were infected with this spirit show, however, that though they pretended to revive Grecian art and literature, they were as unable to appreciate either as they were those of our own ancestors. A better day is however beginning, and in a few generations Græco-Barbaric Architecture may be a matter only of history; and the deal, whitewash, and plaster of the modern Early English may be also forgotten materials.

The paper was illustrated by several pen and ink sketches, especially of window-heads from churches in the counties of Stafford, Northampton, Leicester, Worcester, and Salop.—*Oxford Univ. Herald.*

CHURCH MUSIC.

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The following is from the Bishop of New York:

RECOMMENDATION.

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BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York
New York, June 14, 1841.

A TREATISE ON BAPTISM,

By the late Rev. Alexander Hay, of Virginia; with letters commendatory from the Rt. Rev. Bishop Chase, and the Rev. Dr. Shelton, and a sketch of the life of the author by the Rev. C. Dresser.

As an unanswerable treatise in favor of Infant Baptism, this work cannot fail to be read with profit by Presbyterians and Methodists as well as Churchmen. It is clear, concise, and convincing, and treats the subject in a kind and Christian spirit. It contains 131 pages; and in order to give it a general circulation, will be sold as low as possible. A part of the edition will be bound in paper cover so as to be sent by mail to any part of the country.

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He begs leave to refer on this subject to the Right Rev. the Bishop of New York, the Right Rev. Bishop Chase of Illinois; the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. Dr. Seabury, New York; C. N. S. Rowland, and Cornelius Oakley, Esqs., New York; Rev. W. F. Walker, Saratoga Springs, N. Y.; and Rev. Dr. Chase, of Bellows' Falls, Vt.

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JAMES A. SPARKS, 109 Nassau Street.

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N. B. A small private Commercial Library, being a collection of valuable works, will be open for the use of pupils. April 15—1m

CIRCULAR.

THE REV. R. W. HARRIS, A. M., having for *eight* years past, conducted in the parsonage of the Episcopal Church, at White Plains, (Westchester Co., N. Y.,) a secect Boarding School for boys, has established at the same place, a permanent institution for English, Classical and Religious education.

His chief object in this undertaking, is to serve the Church, by training a few of its youth, in the old paths of *filial obedience, patient industry*, and *Christian devotion*—"*the ways of pleasantness and the paths of peace.*"

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  1. That it may be a family.
  2. That its head may have intimate knowledge of its members.
III. The School is *select*.
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  2. A boy whose example, after sufficient trial, is deemed pernicious, is not allowed to remain.
IV. The School is *faithfully taught*.
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  2. The Teachers give their pupils every needed attention and advice.
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☞ Reference is made, generally, to Parents who have had their children under the care of Mr. H., and in particular to the following gentlemen.

Rt. Rev. B. T. Onderdonk, D. D., New York; Rev. W. Berrian, D. D., do; Rev. Professor J. McVickar, D. D., do; Rev. J. M. Wainwright, D. D., do; N. F. Moore, LL. D., President of Columbia College, do; Rev. W. Creighton, D. D., Sing Sing, N. Y.; Rt. Rev. W. R. Whittingham, D. D., Baltimore, Md.

April 8—tM6

BISHOP HOPKINS' Second Letter to Bishop Kenrick.

Bishop Hopkins' First Letter to same—a few copies.

Bishop Hopkins on the Prediction of the Second Advent in 1843.

For sale at the Church Depository,
April 15. No. 20 John street.

MISS SAGAR AND MISS BALLOW'S

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Great care is also bestowed upon the instruction of younger scholars, and a reasonable deduction is made in the charge for Boarders in the Junior Department.

April 1.—tf.

BROOKLYN COLLEGIATE INSTITUTE,

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THE Rev. JACOB W. DILLER having accepted a call to the rectorship of St. Luke's Church, on Clinton Avenue, has associated himself with Mr. Young in the discharge of the various duties of this institution.—Mr. Diller was for many years associated with the Rev. Dr. Muhlenburg in his celebrated institution at Flushing, in which he established a reputation as a highly talented and successful teacher. To persons consulting the health and happiness, the literary, moral and religious improvement of their sons or wards, this school offers inducements excelled perhaps by none.

Terms, including every expense except bed and bedding, books and stationery, from $160 to $200 per annum, payable quarterly in advance.

The Summer term commences on Monday the 2d of May. Catalogues of the pupils and patrons may be had at the office of the Churchman, No. 111 Nassau street, or at the Institute.

References.—The Right Rev. B. T. Onderdonk, and the Episcopal clergy of Brooklyn generally.

All letters addressed to JOHN YOUNG, Brooklyn, will meet with prompt attention. June 25.

LETTER ON CHURCH UNITY.

JUST Published, a second edition of this Tract, with a Preface and additional Notes, by the Author. Price $3 per hundred.

J. A. SPARKS,
Feb. 25. 109 Nassau st.

Just received and for sale,

Rt. Rev. Bishop HOPKINS' SECOND LETTER to Bishop KENRICK.

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March 25—tf [illegible]

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BY J. A. SPARKS, 111 Nassau street, a *Gloria in Excelsis*, with an easy arrangement for the Organ and Piano Forte, by "A Contributor to Church Music."

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A SUPPLY of the above valuable work just received and for sale at this office.

April 2.

☞ JOHN MORISON, Sexton in the Parish of Trinity Church, and Undertaker, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them, all applications for interments in their ground must be made to him from 9 A. M. to 3 P. M. at the Trinity Church Vestry Office, corner of Fulton and Church sts, and at other hours at his house, No. 17 Clarkson st, near Hudson st. He will find all articles requisite for funerals on reasonable terms, and give punctual attendance Dec 11—yly

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